

# THE TWO WORLDS.

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## A DEAD WORLD.

BY HUDSON TUTTLE.

On a battlement overlooking an immensity of space, two angels sat in converse. Graceful beyond conception was their beauty, with a youth that had been perfected by centuries of experience which left not the footprints of age. The firmament flashed with stars, among which appeared one with ashen light, pale as the phosphorescence of a fire-fly. "The earth grows dim," exclaimed one of these beings, whom we shall know as Aimée. "Do you remember we once went there on a mission? So long ago, so very long ago, that a new race must have sprung up in place of the one that made it so beautiful, with cultivated fields and delightful homes?"

"It is in the last throes of death! A dying world," replied Alzar, her companion. "It is a sublime fancy, the birth, maturity and death of worlds."

"Ah yes, a dead world is one of the most awful spectacles. So vast the desolation; so inevitable the action of the forces which are expended, one is apalled in their contemplation. Worlds die of one disease, the waste of their vital forces, and this was accelerated in the earth by the officiousness of its inhabitants."

"Were they of the same race as those we saw there?"

"The same; but they had not entered then on their swift downward career. They were wise, but they could not forecast the future, and predict the results of their actions."

"Incalculable millions of years were required to perfect the earth for the residence of man. The beginning was fire-mist, out of which the budding planet condensed all the elements in heterogeneous combination. In the seething chaldrone of the steaming ocean, and underlying heated strata of Azoic rocks, crystallisation took place, and in the ooze of a cooler sea life came in its lowest form as a fleck of protoplasm."

"As a living being?"

"Oh no, only as living matter; as a substance, capable of entering into living forms; living but unorganised protoplasm." "And the spirit of God moved on the face of the great deep, and it swarmed with fishes!" said Aimée, with mocking solemnity.

"As you please to state it, the breath of Infinite purpose went forth and the seas swarmed, but it required time, so long the years cannot measure it, for by the slow wash of the shore of the pre-Silurian ocean, quite ten miles in thickness of rocky crust was formed beneath that sea in which the shell and scale are embalmed, before there came any being higher than fish with plated armour, while yet the black landscape of crumbling rocks was wrapped in blacker clouds.

That was the beginning, and I care not to relate the history of advance until man came as the perfect fruitage of this tree of life which, like the fabled ash of Norse mythology, strikes its roots to the foundation of things and extends its branches into the heavens. Man came as the last link in this chain of beings; the born heir of Nature, for she had given him not only a keen intellect, which by growth made him as a god, she had evolved by a wondrous process from her creeping, crawling brood, one form erect, with hands freed from other uses, able to perform the dictates of his will. The adaptability of that hand is almost equal in value to the intellect which controls it. Nature had equipped him physically and mentally as a king, and gave him a regal legacy, to be multiplied by his labour.

How he destroyed his patrimony and reduced the earth to a desert, on which no living thing remained, and all forces were expended, is the sad story of that dying world."

"And the story—am I not to hear?"

"You shall hear it, though, not to weary you with interminable details, I shall dwell only on the more salient parts. For many ages the clans and tribes in which the wild man associated for protection, smote each other, and, with the uncertainty of gaining food, and the buffettings of the weather, there was slow increase, for like wild beasts they met as enemies, and the stronger struck down the weaker. But as growing intelligence stimulated the cultivation of the soil, and provided better means of protection, the population rapidly increased, and had it not been for frequent wars the food supply would have been constantly exceeded and famine a continuous attendant. Inventive skill was stimulated to create weapons of offence and defence. The club became a spear, and at last a sword and bayonet; the bow became a musket, and the sling a catapult and cannon; the canoe an ironclad.

The means of defence kept pace with those of offence until terrible explosives were discovered, in which the energies of a million genii of destruction were concentrated, and the explosion of which would destroy an army. War became wholesale murder; valour and courage, foolhardiness; and peace was maintained by arbitration because the nations did not wish to engage in conflicts which would be sure annihilation, and in which bravery received no reward. Then it was that with the arts of peace, the population became crowded and men sought on every side for the wealth preceding ages had stored. They were not content with the powers of their own hands, they harnessed the heat of the sun, which had been stored away in seemingly exhaustless beds of coal, beaten out of gaseous combinations by the arrows of light. These were deeply embedded under plains and in the breast of mountains, and, with wondrous skill, they ran shafts through flinty rocks into the most concealed recesses and wrenched the wealth from the grasp of Nature. The infusoria of some remote time had clothed themselves with iron shells, monitors were they, so small the unaided eye could not behold them, but so prolific that their shells, falling on the oozy bottom of widely extended lakes, melted into ore, and, upheaved at last by volcanic heat, formed mountain masses. This gave the metal by which the solar rays could be restrained, directed and made a slave. Mountains of iron and continents underlaid with coal, the ephemeral man said were sufficient for all time.

Man found a forest of woods for various uses, forming a home for the innumerable animals which furnished him food and raiment. As the forest prevented cultivation he destroyed it, the giant oak and the red wood, counting their ages by thousands of years, were not spared. The forest became a cultivated plain, the wild animals perished, and the song birds were not heard.

The restless people were seized with a desire to be somewhere, anywhere else than where they were. They ate not the products of their own, but of foreign countries. To facilitate this transfer, which they called commerce, they connected their towns and cities with iron roads, and immense iron ships sailed in every direction across the seas. They were not satisfied with the existing order of anything, and, like swarming ants, they fiercely laboured to change the face of the earth. They turned the course of rivers, cut channels for their ships to sail from ocean to ocean, and passages through the mountains for their roads; bored deep for the treasures of gas and oil, the great earth-alembic had distilled drop by drop from the remains of primeval organisms, and stored, hemetically sealed, in the bosom of the rocks, unaffected by convulsions which rent and contorted the surface.

They crushed mountains for the fragments of gold and silver and filled the valleys with the debris. No

obstacle daunted their courage, no achievement exceeded their ambition.

Once they cringed in fear at the angry flash of the lightning, or, maddened, shot arrows into the bosom of the tempest; they lost their fear, and mocking the storm caught its hurtling bolt and sent it around the world as a messenger, or chained it to menial labour.

With machines they cultivated the earth, and it gave fabulous harvests. For a time the food supply, like the coal and iron, appeared inexhaustible, and the Malthusian law was set at defiance. There was so much grain that it rotted in the fields, or was used for fuel; the cake in the oven was baked by an equal part in the grate.

Yet greater quantities were transformed into a liquor which was like fire to the taste and inflamed the blood. The nervous tension in the mad race for power and preferment was sustained by its use, although millions were goaded to madness.

The earth had been a great many eons in gathering the forces of the sun, but the prodigal race wasted this inheritance so wantonly that the acquisitions of a thousand years sufficed not for a single circle of the sun. The surface was denuded of its forests further and further to the north, even to the borders of the northern ice fields. The coal was mined until the unsupported crust fell in on the careless delvers. The narrowest seams were patiently explored, and even the refuse assayed. The ores of iron became exhausted, and the mines of precious metals gave no returns. The soil which had filled granaries to bursting with its products, the grain which roared in cataracts into waiting ships and endless trains of cars, gave less and less return to the hand of labour. It had been forced to bear a double burden, for by the agency of electric light it had been given no rest at night, and vegetation of some kind forced to grow continuously had drained its precious elements to exhaustion, and the sewers of the cities had washed them into the sea, from which they could not be regained.

The harvests failed to ripen and the fruits to mature. The climate had been affected by the wrought changes, which had reference to the whims of man and not to the order of the earth. As the mineral veins in the rock-crust had been deposited by magnetic currents, their disturbance interrupted the flow of these, and the iron roads and innumerable wires changed their course and volume, leading great climatic changes, tornadoes, storms, and extreme vicissitudes of weather. The fettered lightning was avenged by its magnetic relative, for the surging molten centre, yet retaining the heat of the fire-cloud, released from the restraining hand of these currents which gave direction to its motions, burst through the ancient volcanic vents, and shook the earth until its cities toppled in ruins, and the ocean swept in vast waves far over the land.

The constant succession of disasters; the decimation by the plague; the ruin wrought by the earthquake, and suffocation by volcanic gases; the increasing scarcity of food from the beggared soil; the feeling that everything had reached senility, was worn out and sick unto death, cast the gloom of despair over the minds of the once gay and opulent people.

At last the harvests utterly failed, and the pitiful cry of hunger was moaned from countless lips, and then hands were lifted in prayer to a God who was silent. That was a dreadful spectacle of a starving world! No rescue, no relief! Cities in ruins—reduced to utter desolation.

Their citizens fell exhausted in the streets, and there were none to remove them. The streets were covered with the dead. There were dead families in every house, where affection clasped its gaunt arms in last embrace around those it loved."

"Ah, now, we come to the highly sensational part of your narrative," said Aimée. "I guess your plot before your *dénouement*, which, you will confess, shows how unskillfully you have woven it. Two romantic young people—in love of course—emphatically in love, regardless of the discouragements of plague and famine, remain alone of all the world, and because there is no one to marry them, pledge eternal fidelity and die in each other's embrace."

"No, you have failed, completely failed. The last of all those swarming peoples was a mother and

her infant. She had wandered from the city's awful streets out into the suburbs, where villas and palaces with grounds on which art had lavished its utmost skill, were on every side. She slowly wended her way into the open country where the gardens were which had supplied the markets. In utter weariness she threw herself down under a tree, leafless and dead, for it, too, had starved in the barren soil. The earth trembled as with fear, and the brazen heavens mocked the change from beauty, peace and opulence to death. The mother searched for some herb that might appease her intolerable desire for food; there was not a blade of grass or weed. The babe moaned, and the mother drew its thin lips to her bosom for the last drop of nourishment, and while it nursed, with the coma that gives no sign, she died. The infant slept on its dead mother's breast, and when the chill of evening came with the low sun in the west, it awoke, too weak to move, moaned faintly, and when the stars came in the sky, they looked down pityingly, as its life in the midnight hour went out in a quiver of pain."

"What has it all availed?" queried Aimée. "What good has come of this earth, with its agony and pain? It has reached its end, a barren world swinging in darkness through space, and what is the object? What end has been subserved?"

"Its cycle is not yet complete. Exhausted of its vital forces, it will after a time fall into the sun, into which all planets and comets, with the dust swarms of space will fall, and thereby become dissipated in fire-mist, and a new order again begin."

"Oh, it is wearisome, this ceaseless cycling change. I rather contemplate cessation and rest."

"There is a purpose and end subserved. As the perfume escapes the flowers, so the spirit arises out of the conflict, and, while the world perishes, it is indestructible. The mortal life is for the purpose of the evolution of spiritual beings, and these remain. After the fruit is gathered would you say the tree has no cause for being? After the arch is built the scaffolding must not be torn away?"

"There is so much energy in a world, and when that runs its course by evolution into individualisation of that force in spiritual beings, the dead hush falls again into the central vortex. The purpose of creation, as expressed by evolution, has for its first term protoplasm, its last is an immortal spirit."

The Milky Way spanned the sky, and before them a planet glowed with soft light. The earth disappeared behind a cloud of meteoric bodies, fated to fall into the sun.

"How wearisome the ceaseless strife, the endless changes, from life to death, and death to life," said Aimée.

"Then will we homeward," he replied, "where the rudeness of conflict has become the harmony of peace."

They arose and, like a thought, flashed to remotest parts, disappeared.

#### DEAR MOTHER.

Dear face, weathered and withered for me!  
But more lovely than ever for me.  
Always a smile for me; always a word of cheer.  
If 'twas forgotten once, now 'tis remembered, dear.  
Always, thy light gleamed, winsome above me:  
Always, though thoughtless, I knew mother loved me.

Making the sad nights like days,  
Brightening my dreariest days,

Dear face! Dear mother!  
Dear hands, wrinkled and worn so for me!  
Always working and busy for me,  
Before I could know who cuddled and fed me,  
Right on to the days when I knew mother led me;  
Mending and making, yet ready for play,  
My servants and lovers by night and by day.

Soothing and strong for me,  
Patient so long for me,  
Dear hands! Dear mother!

Dear eyes, dim and darkened for me!  
Watching, waiting, and weeping for me;  
The first stars I saw in my sky,  
In the heaven of thy face always by;

Always my own, all for me,

Wonderful constancy!

Dear eyes! Dear mother!

Dear love, tried and tested for me,

Ever buoyant and sunny for me,

Awake when mine slept,

Alert when I wept.

My shield when, unmindful, I grieved thee;

My haven! I always believed thee.

Dear love! Dear mother!

### SPIRITUALISM REFORMATORY, MORAL, AND RELIGIOUS.

A paper read by Mr. J. B. TETLOW before the Manchester Spiritualists' Debating Society, at Corbridge's Cafe, Lever-street, on Tuesday, Oct. 16, under the title "What should we talk about?"

THE spiritualistic movement is above all things reformatory, and has consequently drawn persons who desire better conditions into its ranks. The speakers are of the same type as the audiences, and one only needs to allow himself to be questioned to discover the varied classes of inquirers he has around him. Spiritualism stands for the highest and best in humanity, but as that highest and best has not as yet formed any solid channel by which to express itself, individuals follow each butterfly of hope that may lead to a truer expression of life. In the nature of things this will not always be the case. The globe was once in a state of flux, so Spiritualism is in its flux age, and hence its chameleon forms. Yet it is exercising a powerful influence upon thinkers, making headway against the bigotry and accumulated habits of ages. While it is hewing a way through the jungle of false conception are its adherents, especially the platform workers, doing the best they can towards helping the movement to be clearly understood? I cannot say that I come with clean hands, but I have caught a glimmering light of what I would call a new day, and I would here express what I have seen and heard.

A man cannot go about the country as I do, mixing amongst all classes of workers without hearing and seeing something to his advantage. As a speaker at Sunday meetings I have had more than sixteen years experience of the custom of replying to questions from the audience, and I must confess that though it has often served me a good turn I very much doubt the wisdom of the method. Conversing recently with two of our workers, this custom was referred, and they opposed it very much, declaring that with old and well-tried workers, men and women, who are capable of maintaining our platform with credit, it frequently had a depressing and a depleting effect. A man who occupies a high position in the town where he resides, recently assured me that he frequently stayed away from our meetings because of the subject matter of the lectures; said he, "When I go to your rooms I go to hear something about Spiritualism, but I am too often disappointed, as other topics, all well enough in their place, are spoken about." Here, then, is a plain statement of one of our difficulties. People attend for Spiritualism, and they get a dose of railing at old orthodoxy, or a benign upliftment of the latest gospel of Socialism. Can we wonder that, with incompetent speakers, unfit topics, raillery and bitter sarcasm hurled at the idols of their life, that people should avoid our meetings? To me it is surprising that we have made our present headway. It only proves that we have a gospel that is needed, and people even to catch a glimpse and hear a word now and again are willing to submit to superfluous and off-side talk rather than miss the crumbs of comfort that occasionally fall. But speakers may ask: "What are we to talk about within our borders?" I would ask in reply, What have writers like Andrew Jackson Davis, Epes Sargeant, Judge Edmonds and others of like capacity found to write about? How many of our speakers have a knowledge of our movement? What do they know of its pioneers, their struggles, difficulties and dangers, and the fierceness of the opposition they had to confront. The history of our movement is too little known by speakers and congregations. We are not short of subjects, if we will only look where they are to be found. Speakers ought to be acquainted not only with our own history, facts, and philosophy, but with as much of outside thought and culture as possible. But we are not to read for mere talk, and especially of a class that is disagreeable to most people. I would not yield to any man or woman in my desires for reform. I am as conscious as "Nunquam," or any other Socialist leader, that our social fabric exists on rotten foundations, and that our political organisations are largely built up on falsehood; but the Spiritualist movement is neither purely social nor political—but a religious, intellectual, and moral movement. Let us not forget that, and then we shall see a very important difference. Let me say here that institutions and organisations are largely what people make them; they are the representatives of the amount of mental development of the

majority of a people, and therefore political and other institutions can never be other than the strongest power in the State makes them. As Spiritualists, directly by public advocacy on our platforms, we have nothing to do with these institutions; our work lies other than in this direction. And yet, without the work that we must do, these institutions cannot be improved. Our work lies at the root of all life, wherever humanity exists. Our subjects are manifold and very far reaching. We are moulding humanity and making history. You may look where you please, study history in any country, and you always find that the moral and religious reformer moulds men's minds and reacts upon the political institutions. Let us recognise the mark of our high calling and seek to make our position sure. Can you measure the influence of men like Shakespeare, Carlyle, and Emerson? Yet they never formed a school or wrote definite fixed systems of thought; but can you speak without paying tribute to either one or the other of them? Walt Whitman has not written a system of democracy, but he has sung that which will do more towards creating a democracy of true human beings than the system-making of Bellamy, Gronlund, or other Socialistic writers. Spiritualism does not enter into the arena of system-makers, but by infusing new thoughts and new ideals leavens men's minds. This being so I deem it a serious blunder to make our platform into an agency for the propagation of things that strictly speaking do not belong to us. Whatever speakers may think of Socialism, Christism, Bhuddism, or any other ism, we have no right to attack or uphold them from our platform. We have our own work and let us do it. We may advocate social improvement, attainment of higher morals, the culture of mental forces, and the application of the affectional powers to accomplish this end. Our platform, in my opinion, has nothing to do with outside governing bodies, but it has everything to do with individual lives. Our influence upon social and political life may be great, but it is only attained by raising the mental and moral status of the people. Society is composed of individuals, and when we realise that humanity can only be lifted individually, we come to feel the importance of our work. "There is more rejoicing over the one sinner that hath repented than over the ninety and nine who needed no repentance." Governments, with their standing armies of soldiers, marines, police, and all that these require in the shape of armaments, ships, prisons, and a thousand other things are all demanded because of a very few individuals. There is not more than one citizen in a thousand who requires the direct control of the policeman; hence again we see the importance of our labours. But it may be asked ought we not to try to break the fetters of religious despotism? By all means. But are there no other tools than hammer and chisel? Is it not possible to fuse them by a current of the electricity of truth and love, and so liberate your prisoner? Broaden a man's vision by appeals to his sympathies; don't break his idols before his eyes if you desire him to love you. Most people will be led, but few care to be driven. Hence to strike with weapons of sarcasm and sneer at orthodoxy is to drive a half-won convert from you. Preach Spiritualism, and people who are hungry for it will hear it gladly. Complaints are frequently made of the capacity of our speakers, and to alter matters, "Boards of criticism," etc., have been suggested. So far I have seen no scheme that would meet the requirements of the case. The difficulties in the way of examining a medium are such as do not affect ordinary public workers. His sensitiveness destroys his possible examination by a small board of critical individuals; whilst clairvoyance, psychometry, and other forms of mediumistic powers can only be tested by the accuracy of the things revealed. If, however, individuals desire to give public clairvoyance, an examination might take place as to their capacity to describe known objects observed in the ordinary way. Further proofs might be required of knowledge of what constitutes clairvoyance, how they see, and under what conditions. This plan might be carried to other departments, until we had a band of good and efficient platform workers.

(Conclusion next week.)

**MRS. BESANT AT A SPIRIT CIRCLE.**

THREE SPIRIT FORMS APPEAR AT ONCE.

MRS. BESANT HOLDS THE MEDIUM'S HANDS WHILE A MATERIALISED FORM IS IN EVIDENCE.

**"GEORDIE" REPUDIATES THE THEOSOPHIC THEORY.**

A SEANCE for spirit materialisation took place in Sydney, N.S.W., on Saturday, Sept. 30, at the residence of Dr. MacCarthy, Elizabeth-street, Hyde Park, for Mrs. Besant's benefit. Amongst others present were a member of the Upper House, a doctor of philosophy, the Rev. G. Walters, Dr. Pickburn, Mr. T. S. Henry (architect), Mr. C. L. Wallis, and Mr. N. Joubert. Mrs. Besant was accompanied by her daughter, Mrs. Besant-Scott, and there were also present four other ladies. The seance was held in the daytime, and subdued light was obtained by an arrangement of curtains and venetian blinds, although at no time during the seance was the semi-darkness too great to prevent reading the time by the dial of an ordinary watch. The cabinet, as it is technically called, consisting simply of a brass curtain rod and pair of curtains fixed across one corner of the room, behind which was placed a low chair for the medium. All superfluous furniture was removed. After singing two or three airs, and whilst in the midst of "Ye banks and braes," a tall form enveloped in white drapery appeared in front of the cabinet. At first the outline was indistinct, but gradually it took on that of a man, and was recognised by previous sitters as that of "Geordie." Soon the singers ceased, and the ghostly visitant, instead of remarking, "thank you," after the usual polite manner of earthly auditors, observed in somewhat guttural tones, "I say—that's not very good singing." Those not too much awe-struck by the apparition, laughed, but Geordie chipped in again: "I say—there's a lady here," and just then a female form appeared to the left of Geordie, who evidently prided himself on the manner in which he was doing the honours as M.C., and added, "She comes for Dr. S."

The gentleman indicated rose, and asked, somewhat nervously:

"What is the lady's name?"

"How should I know? She is a foreigner," was Geordie's prompt reply. He then remarked: "There are three of us here," and had scarcely spoken when the little sprite known as Cissie was seen standing on Geordie's right, all

**THREE FORMS BEING DISTINCTLY VISIBLE TOGETHER.**

The gentleman for whom the stranger spirit had come here made some advances forward, and asked if he might shake hands with her, but was informed by Geordie that she had no hands. She appeared to be not very strongly materialised, and soon afterwards disappeared within the cabinet, after bowing several times.

Cissie now came out of the cabinet, took up a hand-bell which stood on a small table near, and rang it vigorously. Some of the company asked her to go over to Mrs. Besant, but she appeared either somewhat shy or not sufficiently strong to do so at first, although Geordie encouraged her by saying:

"Go out, little one."

Cissie executed a sort of baby hornpipe, then apparently commenced searching for something, and after retiring into the cabinet reappeared. "Come along, dear," said Mrs. Besant, encouragingly, and the little figure toddled across and handed her a flower, received one from her in return,

**PLAYED A FEW CHORDS**

on an auto-harp, and then retired, kissing her hands as she disappeared.

Dr. MacCarthy next formally introduced Geordie to Mrs. Besant, saying:

"This is George Thompson, Mrs. Besant. He is commonly known as Geordie. Allow me to introduce Mrs. Besant, Geordie; one of the most remarkable women of the age, or of any age."

Geordie replied: "I know it," bowing gracefully; and added, "most delighted to meet you, Mrs. Besant."

The following conversation then took place between Dr. MacCarthy and Geordie:

Doctor: "Geordie, will you answer me one or two questions? Tell me—are you George Thompson?"

Geordie: "I am, and no other."

Doctor: "Do you carry with you your own distinct

and complete intelligence, or are you the desire body or Kama-rupa or 'spook' of the Theosophists?"

Geordie: "I have my own complete intelligence."

**DO YOU TAKE ME FOR A LUNATIC?**

I am not a desire body nor a spook—neither am I the sub-conscious intelligence of anyone present, doctor."

The latter part of the reply being a palpable hit at the doctor's favourite theory provoked some laughter amongst the circle.

Doctor: "One more question, Geordie. Have you been retarded in your development since you first materialised?"

Geordie: "No; on the contrary, I have progressed."

Mrs. Besant here asked if she could see the medium, and Geordie having answered yes, he brought Mrs. Mellon outside the cabinet, when Mrs. Besant was led forward by the doctor and

**TOOK THE MEDIUM'S HAND,**

Geordie still standing alongside in view of the whole circle.

Geordie then retired, and after a brief interval another female form appeared, which, by its graceful proportions and long flowing hair, was easily recognised as Josephine, another frequent visitor to the circle. She bowed to the company, advanced with an almost imperceptible motion towards Mrs. Besant, who handed her some flowers, bowed her acknowledgment, and then, by request of some of the sitters, dematerialised outside the cabinet, the form gradually diminishing until only a small luminous cloud with a trace of the dark hair was

**VISIBLE ON THE FLOOR,**

and then vanished altogether. Geordie then reappeared, and remarked, "I don't think I can do much more. I'm afraid I'm overdoing it." He then asked that something should be done to the medium, and thereupon instantaneously vanished as the doctor entered the cabinet.

He found Mrs. Mellon in a very exhausted condition, and states that her pulse was very rapid and feeble, scarcely perceptible. Mrs. Besant also went forward and took her hand, and as showing the power of contact the doctor states that after a few moments the pulse resumed its force and volume, and its rate lowered almost to normal.

Upon any other hypothesis than that of spirit materialisation the manifestations are perfectly inexplicable, unless it can be supposed that everyone was hypnotised into believing that they saw the forms and heard the conversation which took place. At all events eighteen persons of creditable standing, and at least average attendance, and whose word would be taken without hesitation in any court of justice, saw and heard all that is above described, and if such evidence is not to be accepted I can only ask what can?

Of the genuineness of the manifestations, to whatever cause they may be ascribed, there can be no reasonable doubt. I have been unable throughout my investigations, extending over numerous sittings, besides those reported in the *Sunday Times*, to discover the slightest trace of fraud, or the least indication leading to a suspicion of it, irrespective of the improbability that the persons present at the various seances would mutually consent to be duped or to dupe each other.

The interpretation of the matter must be left to others. Whether it can be explained away by any purely materialistic theory, whether we adopt

**THE THEOSOPHIC THEORIES**

of astral bodies, spooks, or elementals, or whether on the whole we must fall back upon Spiritualism as a fact may, perhaps, be open to question, or reserved for future demonstration. One thing may be freely admitted and ought to be acknowledged by all fair-minded persons, which is that the unknown and the unfamiliar

**ARE NOT NECESSARILY THE IMPOSSIBLE,**  
and that no one has the right without personal investigation to assume a superiority over his fellows, and stigmatise as rogues or fools those who assert what they believe to be true, however seemingly incredible, after patient and personal examination of the facts forming the basis of their belief. The persecution of Galileo and others who were in advance of their time ought to inspire such dogmatists with a reasonable modesty, and enable them to see that there may still be in the realms

of the universe facts and phenomena of which we have no present conception and can give no final explanation.

WHAT REV. GEORGE WALTERS SAYS.

To the Editor.

Sir,—Having, at your request, perused the proof of an article describing a seance held at Dr. MacCarthy's house, at which Mrs. Besant and others, including myself, were present, I can say unhesitatingly say that the article gives a simple, straightforward, unvarnished account of what did occur. All those present were apparently in their ordinary senses. They saw and heard all that your representative has recorded. His attitude with regard to the probable explanation and the need for further investigation in a candid, unprejudiced and scientific spirit is the attitude I would myself adopt.—I am, etc.,

GEORGE WALTERS.

—From the Sydney "Sunday Times," Oct. 7, 1894.

SUGGESTIVE!

THE following particulars will prove interesting to many of your readers. They were given to me by my hearty and generous friend, Mr. Sadler, of Cardiff. The first case was related by Mr. Taylor himself, who walked into Mr. Sadler's studio perfectly sound in limb. In the other case, though Mr. Sadler did not know the collier's family, he says the facts are well known to everyone in the Rhondda Valley.

J. FRASER HEWES.

CASE NO. 1.

At the time of his visit to Mr. Sadler's studio, Mr. Taylor was occupying an official position at the County Jail. He said that about five years ago he went into a Cardiff Hospital suffering from a bad leg; the surgeons examined it and declared it would have to come off! This news was somewhat startling and unexpected, and Mr. Taylor was naturally loth to part with one of his two legs, except as a very last resource, and would not agree to the operation. The doctors got annoyed, and told him that if he would not take their advice he must leave the hospital, as they would not be bothered with him. Finally, he told them he would only agree to amputation on the advice of Dr. Edwards, an old and retired practitioner. He was accordingly called in, and after examination he too said the leg would have to come off, otherwise mortification would set in and take him off. Most people would have given in now; but no, he could not bring himself to give the word, and it was well for him that he did not! That night he had a most vivid dream—that he must not have his leg off, and that it would soon be better. On waking in the morning he felt so convinced that this was prophetic that he determined to leave the hospital—and five years after walked to my friends to be photographed!

CASE NO. 2.

The Dr. Price referred to below was the famous arch-druid who startled the public a few years ago by cremating his son at Pontypridd, and who was himself cremated there about two years ago on the site of some Druidical remains on top of the mountain. This by the way.

About twelve years' since a young collier, living in the Rhondda Valley fell ill and was attended by a doctor, who evidently failed to understand the case, as the young man got worse. Feeling this to be the case, the collier asked his doctor to call in Dr. Price, but this he absolutely refused to do, saying that if he insisted upon calling in a "crank" like him, he would wash his hands of the business. It was against his professional etiquette to consult the "mad doctor"!

In spite, however, of the doctor's wrath, and his mother's leaning to the family doctor, the young man wrote, begging Dr. Price to visit him. He came, and, after questioning and examining him, he told him the only thing he had to do was to smoke! Smoke incessantly—and inhale the smoke! Unfortunately he gave no reason for this apparently insane advice; and as the collier now felt that the prejudice against old Price was deserved, he ignored the advice and asked the family doctor to attend him once more. It was not long before he "gave up the ghost." His medical man gave a certificate as to the cause of death, and no one would have heard anything more of the case, but at this point Dr. Price came forward and objected to the certificate, declaring death was due to

an entirely different cause to the one specified; and further, insisted upon a post-mortem examination. Four or five doctors attended; the body was cut open, and Price challenged any man present to find out the cause of death! The organs were examined and the body well overhauled, but without success. Then the "mad doctor" stepped forward, took up the heart, and pointed to a small hole, in appearance as though made with a pin. He cut open the heart, and there found a grub! He again challenged them to kill the insect with any of the drugs that had been administered to the collier. They were tried, but the grub lived, and, in fact, seemed to thrive upon them. Then the old man lighted a pipe, and, after making a few puffs of smoke, the grub rolled over dead! thus proving that he had understood the mysterious malady, and that, if anything could have saved the young fellow's life—it would have been the inhaling of tobacco smoke! But how did he know this?

THE PSYCHOLOGICAL ASPECT.

BY THOMAS CHESWORTH.

Nor to be too particular, our city (Manchester) presents two chief phases—the commercial and the spiritual—which are subject, of course, to sub-division. But in the struggle for bread or riches the latter is lost sight of or pushed aside. This is natural enough, though not wholly excusable. The commercial aspect has a way of stamping its importance unmistakably on the mind; but we allow it to enter too deeply into our lives, and err seriously in our contempt of things less "practical." We seem unable at any time wholly to free ourselves from "shop" influences; and, like the ghost of Marley in one of Dickens's Christmas tales, we are chained down to earth by a string of ledgers and safe-locks. At special seasons of the year, indeed, we escape to the seaside, nominally for the sake of what we call enjoyment, in reality (by virtue of an instinct that is never quite killed) that we may put ourselves in touch with nature.

The blunder lies in waiting for these special seasons. We have the beautiful immediately about us, if we would but see it. The atmosphere of this old city is impregnated with poetical suggestions: its gloomy buildings speak eloquently of the vortex of human passions that is always eddying about them—of men who have entered the tide with all the qualities of a strong swimmer, struck out nobly for some ever-receding allurement, and in a final fit of weakness been submerged, still struggling. These old structures have a character all their own. Nothing could be more impressive than the solemnity and melancholy of the Cathedral at night—especially during a service. At such a time the building is half obliterated; a faint light comes through the coloured windows, dying midway between these and the ground; occasional subdued strains of music escape outward, linger a moment on the night air, and are gone—who can say whither? Apart from the music, there is a singular quietness around, as though the common-place sounds of the city are ashamed to intrude within such precincts. It is the same about the church of All Saints'. On a moonlit night the place has an appearance intensely Oriental. It needs no violent effort on the part of the spectator to imagine he has been suddenly transported into the East. The dome and cross stand out vividly against the pale sky, and quicken strange, evanescent memories in a way that almost bears out the theosophical thesis of pre-existence. The cross has a significance distinct from its religious associations, recalling crusades, the glory and the misery achieved and suffered in its name, and above all, the earnest, violent, fighting monks with whom we became acquainted in "Hypatia."

Indeed, it is at night (and, if possible, in a thin mist) that the city looks its best. The prosaic realities of day are at least obscured; only the ideal is in evidence. Streets assume an almost occult aspect, and seem full of vague possibilities. The Irwell—not overwhelmingly attractive in broad daylight—has a remarkable appearance. Faint glimmerings show upon the surface; at intervals the light of some lamp descends in a long quivering shaft into the black water. Looking along the stream from the bridge in Blackfriars-street, one sees what might appropriately be the situation of a tragedy: the spectacle of those warehouses, which even

in the darkest night throw shadows on the water, of the ill-defined shapes, and the river moving silently between—it is like a scene cut out bodily from Dickens.

It may be that others will find sights more congenial than these; certainly such things are not to be ignored with safety. There is something almost amusing about the simplicity with which a man will sacrifice everything noble to the attainment of earthly possessions, and when he finally sits down to enjoy them, must arise unconditionally at the irresistible beckoning of Death, the grim humorist. Stocks and shares, no doubt, are excellent and necessary commodities, but there are times when they should give place to half-remembered cadences of music, or the beauty and purity of a lily.

## CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

### MISS MARRYAT'S LAST WORD RE MRS. DAVIES.

SIR.—In the days of duelling a gentleman was considered to lower himself if he crossed swords with his inferior in birth and position. For this reason I should prefer to leave the letter headed "After the Ball" unanswered, but there are statements in it which cannot be allowed to pass unnoticed. Mrs. Russell Davies says: "I absolutely contradict most of her statements" (meaning mine) "in regard to my spirits."

In "More Ghosts," published in January, 1892, this medium herself, speaking of "Ned," says: "According to his own account he was a *drunken* plate-glass maker. He is a rough Lancashire lad, given sometimes to be *cruel* and fond of *practical joking*." In an account of a sitting with Mrs. Davies in *Light* of October 13th the writer described "Ned" as "rough," "uncouth," and "embarrassingly outspoken."

As yet I have brought no worse charge against these controls, but since their medium forces me to speak in my own defence I ask if she can deny that both "Ned" and "Dewdrop" swear and use objectionable words whenever they think fit to do so? Mr. Stead writes of Mrs. Davies as his "friend," and she says that she entertains a "great personal regard" for Mr. Stead.

Can she deny that she has asserted that Mr. Stead procured from her, whilst under control, the details of an invention of Dewdrop's for a species of spirit telegraphy, and then read the paper on it before a scientific society as his own idea? That she urged me to sit with her and let Dewdrop explain her invention to me, that I might write an article on it and confound Mr. Stead? Can she deny that her controls have applied very strong names to both Mr. Stead and Miss X.? If what she has said of them, before many beside myself, denotes her "great personal regard," they may well say with me, "God save us from our friends!"

Mrs. Russell Davies, when writing to *Light*, October 13th, says she does not wish Ned and Dewdrop to be regarded as a "couple of mischievous mountebanks." Can she deny that when she was the guest of Madame Giulia Valda last year, and a certain *entrepreneur* who was antagonistic to Madame Valda, produced a new piece at a London theatre, that she promised Valda that her spirits should make the piece a *fiasco*, and boasted afterwards that Ned and Dewdrop went to the theatre on the occasion, and so confounded the members of the orchestra and chorus that they broke down, and the evening ended in such confusion that some of the principal people concerned were "fisticuffing" behind the scenes?

Can she deny that she has boasted that Ned has endued her with such physical strength that she has pushed a strong woman down stairs, and on another occasion beat a relation who had insulted her till she cried for mercy?

Can she deny that if anyone offends her she sends Dewdrop "to sit on his chest," and that such sittings, according to her account, are invariably followed by sickness or trouble?

Is all this "mischief" or is it "mountebanking"? When Mrs. Davies wrote to *Light* of her grievance against me she used, according to that paper, "stronger language" than its editor cared to reproduce.

I can well believe it. Since my answer to Mr. Stead appeared in your paper I have received a letter, couched in such coarse and abusive language, that it speaks for itself.

The original of that letter is at my address as given below, open to the inspection of all who have a curiosity to see it, and I will send a copy of it to anyone who wishes to judge for himself what sort of a "control" Dewdrop must be.

It is said, "When you scratch a Russian, find a Cossack." I have scratched Mrs. Davies, and those who read her vituperative letter may decide for themselves what I have found. I have answered her assertions with regard to her spirits, because justice to myself demands that I should do so. I will never have anything more to do with her again. Whatever she may affirm or deny in the future this is the last word I have to say on the Stead-Davies affair.—Yours truly,

FLORENCE MARRYAT.

Charlton, Newlands Park, Sydenham, S.E.

### "IF CHRIST CAME TO MOWBRAY HOUSE."

SIR.—Without entering into the question in dispute between Miss Marryat and Mrs. Davies, it may be interesting to your readers to further consider the Christian aspect of the matter, and for this purpose I enclose the following correspondence between Mr. Stead and myself. As far as I know there would have been no need for public correspondence but for the untimely interference of Mr. Stead, who sought for and obtained a one-sided

tale of what transpired in the presence of one of the most perfectly controlled or possessed of mediums, and by publishing it has caused much ill-feeling, food for the enemy, and harm to the cause of spiritual truth.

There is no doubt Miss Marryat needs a kindly adviser and editor, and it would have looked better of Mr. Stead if he had offered his services, not that they would have been accepted, but as showing the spirit of a peacemaker.

The correspondence opened by my informing Mr. Stead of Miss Marryat's solemn declaration before a large audience in York, and before Almighty God, "that she had never written a line nor spoken a word concerning her communion with the spirit world that was not emphatically true. (Applause.)"—Vide *York Herald*.

J. SLATER.

The following copies of letters will explain the rest:—

(COPY.)

Mr. W. T. Stead. Dear Sir.—Many of your friends and pupils who have been listening and learning of you a higher and more practical Christianity are shocked to read in *Borderland* of the blasting of a woman's character, without taking the trouble to find out the truth or take steps to procure an explanation from the person concerned. We are unable to find an element of even low-grade Christianity, saying nothing of high-grade journalism in this, and many are anxiously awaiting further explanations.—Faithfully yours,

J. SLATER.

(COPY.)

Mowbray House, 30th October, 1894.

Dear Mr. Slater.—I do not know anything as to the amount of impression which the lady in question may have produced upon you by making a solemn declaration that she spoke the truth, but that can hardly be said to settle the question. Of course you are free to admonish me both as to "low grade Christianity" and "high grade journalist," but I fail to see any obligation on the part of the reviewer to communicate with a person who has made a false statement in a book sent for review when the evidence as to the falsity of that statement is *perfectly clear*, and supplied by the person who is quoted by the author. If I publish a book and say that Mr. Slater has made a certain statement, and my reviewer happens to know Mr. Slater, and Mr. Slater writes *first-hand* to me and then to my reviewer, telling me that the statement in question is false, the reviewer certainly is under no obligation to communicate with a person who is capable of such conduct.—I am, yours sincerely,

J. Slater, Esq., 8, James'-street, York.

W. T. STEAD.

(COPY.)

8, James'-street, York, 1st November, 1894.

Dear Mr. Stead.—I thank you for your favour of the 30th ult. The subject for consideration is not what obligation a reviewer is under, but what obligation a Christian is under in dealing with a fellow man. We have a right to demand fair play at least from a Christian, and take as our standard, "Do unto others as ye would they should do unto you."

Throughout your letter you take for granted that Miss Marryat "has made a false statement." "When the evidence of that statement is *perfectly clear*" "the reviewer is under no obligation to communicate with a person who is capable of such conduct." Have we not a right to ask what steps have been taken to make the evidence "*perfectly clear*," and what evidence there was to justify the conclusion that Miss Marryat was "*capable of such conduct*?" It appears that no efforts were made to arrive at the truth—the one-sided evidence being deemed sufficient for your conclusion that the "*testimony is decisive*." What should we think if the magistrates acted in this way? Surely we should obtain common justice, and be allowed to explain and plead before being branded and published to the world as a base liar, or one whose word cannot be depended upon. Apply the golden rule by putting yourself in her place and note the result.

I know nothing of the obligations of a journalist, but I do know that it is a most discreditable and contemptible profession if it seeks to justify practices of this nature. Fly all the arts of your profession in justification, but breathe not the name of Christ in condoning such an offence. Your original statement in "Borderland" contains contradiction, and your last statement as to the person writing to you "*first-hand*" does not accord with the first statement that you *want to her*.

Please excuse this plain speaking. We only want to know whether the man we have looked up to as a Christian is worthy to continue as our leader and teacher.—Faithfully yours,

J. SLATER.

(COPY.)

Mr. J. Slater. Dear Sir.—I received your telegram this morning and sent you a wire to the effect that I have no objection to the publication of my letter to you. I do not think there is anything in your last letter to me that calls for remark, unless it be to explain to you that a statement at first hand simply means a direct statement made by one person to another without any intermediary, and has nothing to do with the question whether the communication was volunteered or was made in response to a request for information.—I am, yours sincerely, W. T. STEAD.

Nov. 10, 1894.

[The above correspondence is published at Mr. Slater's request and with Mr. Stead's consent. Unless corroborative evidence is forthcoming respecting what actually transpired at the ball, which is the real point at issue, we must decline to continue the discussion, and readers must form their own conclusions.—ED. T. W.]

FROM A NUMBER of letters received it appears necessary we should once more state that we do not accept responsibility for the statements made by our contributors and correspondents. We do not necessarily agree with or endorse everything published in our columns. The *Two Worlds* is a newspaper, and we deem it our duty to give all sides a hearing as far as we possibly can within the limits of our space and the reasonable restriction that personalities must be avoided. There can be no fruitful argument between people who fail to give one another credit for honesty and good intentions.

## ITEMS OF INTEREST.

CHRIST-IDEA continued next week.

A NEW STORY, "Basil's Quest," will commence in "our paper" on Nov. 30.

ALL books advertised in the *Two Worlds* can be had from this office.

MANCHESTER FRIENDS should note that Mr. J. J. Morse will speak in Tipping-street Hall on Monday next at 8.

BELPER.—There is more genuine inquiry into Spiritualism here at this time than there ever was; on Sunday evening meetings are well attended by a serious congregation.

WHO SAID WE should not have a good New Year number this year? The fact is we expect to surpass everything we have yet done in that way. Look out for future notices.

THE MARRYAT HAND BILLS you printed for us have been admired by everybody, and pronounced the best that have been seen in Burnley, and undoubtedly helped to make Miss Marryat's splendid meeting the success it has been.—J. Nutter, Burnley.

THE KEY for Nov. is a good number. Mental emotion in health and disease, a most important theme, is well considered, as also is Psychometry. Post free 1*d*. Address, Alan Montgomery, 50, Elgin Ave, London, W.

WALSALL.—We regret to announce the passing on to the higher life on November 9th of one of our Lyceum members, Kate Dora, the beloved daughter of our respected friends Mr. and Mrs. W. O. Flint, after a very painful illness, which was very patiently and bravely borne.

TEMPERANCE SUNDAY IN LONDON.—Spiritualists and temperance advocates are heartily invited to the commemoration of the first anniversary of the Temperance Branch of the South London Spiritualists' Mission at the Masonic Hall, Camberwell New-road, Sunday next, at 6-30, subject, "The Drunkard here and hereafter."

MANY OF OUR readers will remember the story we printed last year, entitled "The Haunted House of Ben's Hollow," which excited a deal of interest at the time and since. Miss A. M. Stein, the authoress, has had it published in book form by Jas. Elliott & Co., Temple Chambers, Falcon-court, Fleet-street, London, price 1*s*. Several interesting short stories of a similar class are included in the book, which should have a large sale this Christmas time.

TO CORRESPONDENTS.—*Ecclesiastes* "Seers of the Ages" or Farmer's "New Basis of Belief" should meet your wants. The list of Sunday services given in every issue supplies the other information. *Joseph Harkness*: Next week. *John Holland*: Too late for this issue. What about the discovery at North Shields? *Ben Nevis*: See *Our Position* in this issue, it covers the ground. *A. J. Sutton* and *D. S. Moss*: Too late for this issue. Letters must be in our hands on Mondays.

ISIS VERY MUCH UNVEILED is the title of a series of articles just concluded in the *Westminster Gazette*, which constitute a most damaging charge against the leaders of the Theosophical movement. Mr. Judge has been bowled out, it is claimed, as the author of the reputed Mahatma letters since Madame Blavatsky's death, upon which Mrs. Besant solemnly staked her veracity. Why did she not at publicly and solemnly repudiate the letters and withdraw her assurances when she found out the real author? She does not appear to have "found peace" as she expected. Has she followed truth as closely as heretofore?

IN AN eight page supplement to last week's *Light* Mrs. Williams, of New York, tells her story of what occurred at the seances in Paris, and the representative of our contemporary relates what he heard and saw on his arrival there shortly after the *expose*. There seems to be no loop-hole left for doubt that Mrs. Williams went prepared with an outfit for the purpose of making bogus forms. Several witnesses testify that she was dressed in black tights, wore a man's garments, and had a moustache stuck upon her lip when captured; she was also holding out a doll to represent the female spirit. The wickedness of proceedings such as these cannot be exaggerated. The one consoling reflection is that Spiritualists, as usual, have exposed the fraud.

SCHOOL BOARD ELECTIONS.—We need hardly urge upon our readers the duty to vote for the progressive policy in the School Board contests. Spiritualists are averse to theological instruction being crammed into children, and we should like to see the Diggleites relegated to obscurity. Personally, we should advocate free schools, compulsory and secular education, moral teaching not theological, technical and practical instruction to every child on the kindergarten system. Why should not every girl be taught to cook as well as to sew, and be shown and compelled to perform all the duties of a household? Why should not lads be taught how to make and mend shoes, clothes, furniture, etc., to know different seeds, plants and flowers, understand soils, to dig and plant, and other duties of a practical kind? Gardens and workshops ought to be attached to every school so that youths might follow their natural bent in these useful directions, instead of being crammed to become clerk, book-keeper, and other kinds of middlemen. The education problem hasn't begun to be faced yet, but it will have to be.

PSYCHICAL DEBATING SECTION OF THE BIRMINGHAM SPIRITUALIST UNION.—Tuesday, Nov. 6, Mr. B. Hodgson affirmative and Mr. T. Hands negative. The affirmer sought to formulate the theory that the luminiferous ether postulated by orthodox science was the basis of life and consciousness. The negative, in traversing the arguments, admitted the power of sympathetic reasoning, original thought, and wide scientific knowledge displayed by his opponent, but in a manner no less brilliant, logical, and scientific he proceeded to demonstrate that Mr. Hodgson's theory was a purely mechanical one, with a material basis of mind; that it absolutely failed to establish the genesis of consciousness from the physico-chemical realm of nature, but that mind was a third factor, which even Professor Huxley "in the hardness of his heart or head cannot attribute to force or matter, or to any conceivable modification of either." On the issue being put to the audience three voted for the

affirmative, fourteen negative, and seventeen remained neutral. From all points of view the discussion was a splendid success, reflecting credit on both the disputants and the debating section, and evidencing the capable men we have in the Spiritualist ranks.

THE "NEWCASTLE LEADER" said her elocution alone was well worth the gathering of an even larger audience, and the *Chronicle* stated. Miss Marryat delivered her lecture in a clear, beautiful voice, and while her extraordinary statements produced at times a sensation among her hearers, her elocutionary powers in quotations from the poets bearing directly on the subject of Spiritualism, were heard with an effect that roused the enthusiasm of the audience, and that tended to render the lecture, despite the solemn nature of the subject, one of a most enjoyable kind.

MR. BEVAN HARRIS's lantern lecture to the Nottingham Spiritualists' Guild, No. 5 room, Morley House, on Nov. 7, was an agreeable diversion and a decided success. It is pleasing not only to have described "Spirit photography, art, etc., but life-size portraits of many of the most prominent workers in the cause of Spiritualism." And when Mr. Harris told the audience how such as the editors of *Light*, *Two Worlds* and numerous other friends had helped him in collecting his subjects they were evidently much pleased. A vote of thanks and a hearty "God-speed" concluded a very enjoyable evening.—T. S.

MR. R. E. LANE, of 1, High-street, Peckham, London, S.E., writes:—Now the subject of fraud practised by so-called materialising mediums is being discussed, I think the fault is due in a great measure to the sitters in allowing a medium to impose on them. I would suggest that before a medium is engaged he is told that such test conditions will be imposed as will preclude the slightest possibility of fraud on his part. Such conditions being that the medium and his chair should be fixed so that he or she could not possibly use either hand or foot. A genuine medium would not object to these conditions, but should insist on them for his own reputation. If a medium should say the phenomena could not take place in such conditions of distrust people could draw their own conclusions.

MISS MARRYAT'S MEETING in Burnley was a great success. A large and fashionable audience assembled, and a good balance in hand is financially satisfactory, and the large audience last Sunday indicates that much good has been done. At Newcastle a large audience greeted the lady and the papers speak in high terms of praise of her elocution. The *Burnley Gazette* says she is an enthusiastic believer in Spiritualism and the truth of spirit prophecy. She told the audience at the Mechanics' Institute that these mysterious friends of hers forewarned her of the Liberator crash and the Czar's death, and that last year she saved £500 simply through what a clairvoyant told her of the impending failure of a certain firm. Apparently the prophets of old are not without their modern prototypes.

MR. J. DOBSON, secretary of Felling-on-Tyne Society, writes:—"Allow me to state that John Huggins was not a member of Felling Society; also that his so-called materialising mediumship was never endorsed by us. It is rumoured that Mr. J. H. Lashbrooke and H. H. Robinson, of Newcastle, endorsed them. This is also untrue, the latter gentleman having personally warned him a month ago of the painful consequences likely to ensue by his persistence in giving these seances."—[We are informed that the fraudulent nature of Mr. Huggins's performances has been thoroughly demonstrated—that he has been caught with his paraphenalia stuffed down his stockings on Saturday at North Shields. If this is true, as we are assured by Mr. Henry, of Tyne Dock, that it is, there can now be no question of the dishonesty of the man.—ED. T.W.]

YORKSHIRE UNION OF SPIRITUALISTS.—The monthly meeting of this active Union on Sunday, at Bradford, was well attended by representatives from Armley, Batley, Batley Carr, Milton, Otley-road, Little Horton, Temperance Hall, Boynton-street, Cleckheaton, Halifax, Keighley Lyceum, Keighley Temple, Shipley, Yeadon, Windhill, Huddersfield (Station-street), Morley, Elland, and West Vale. The minutes of the Huddersfield Conference day and the Executive meetings were read, and, on the motion of Messrs. Blamires and Sutcliffe, were adopted. Mr. B. Gledstone, of Sutton, was accepted as a speaker on the plan, on the motion of Mr. Pickles, of Keighley, seconded by Mr. Gomersall, of Shipley. The report on probationary speakers spoke favourably on Mr. W. Ripley. The plan was amicably arranged, several speakers dates being left in abeyance in consequence of a surfeit of pre-arrangements. A vote of condolence was passed with the family of the late Mr. John Kitson, an earnest and honest hearted speaker for the Union, and one of the early pioneers of Spiritualism in the neighbourhood of Dewsbury and Ossett. Messrs. Armitage, Pickles, Sutcliffe, Craven, and others bore testimony to the self-denying labours of Mr. Kitson. Mr. H. Long, one of our faithful speakers, having left these shores for America, our hearty "God bless him" was accorded, and a loving testimony was ordered to be forwarded to him by the secretary. The Secretary stated he had received a kind donation from the Huddersfield Society on behalf of the funds, and also acknowledged the hearty generosity of the Brighouse friends on the recent visit of members of the Executive to open-air and indoor meetings there. He also intimated that if the forward movement was to be maintained some special means would have to be adopted to provide funds for literature, etc. In response to his appeal a collection was taken up, and it was resolved that 10,000 leaflets be ordered for free distribution. We were pleased to have a visit from our ex-President, Mr. T. Craven, of Leeds, along with his good lady, and also to see Mrs. J. Armitage and other visitors. Our meetings are growing in interest and numbers from month to month, and spacious and comfortable though our committee room is, more accommodation will need to be provided if the work continues to progress. We shall be prepared to advance with the times. Communications in the interests of the Union work generally gladly received and responded to by the hon. secretary, Wm. Stansfield Bromley-street, Hanging Heaton, Dewsbury.

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, NOVEMBER 16, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

### THE IMMORTAL SOUL.

#### THIS BRIEF LIFE ONLY A TRIAL TRIP.

"If in this life only we have hope in Christ, we are of all men most miserable."—*1 Corinthians xv. 19.*

If a man lives in the conviction that there is nothing for him in the future, he has very little to complain of when the time comes for him to be annihilated, because he has had all he expected to get. If, however, a man is promised another life on what he deems good authority, and makes great sacrifices in order to fit himself for it, but is told when nearing the end that the promise cannot be kept, he is "of all men most miserable." St. Paul was quite right in declaring that such a disappointment overtops all other kinds.

How brief is the span of human life! It is at best only an isthmus 'twixt two boundless seas, the past, the future—two eternities. Our days and months and years go by so noiselessly that we scarcely note the footfalls of their coming or their going. Childhood passes into youth in the twinkling of an eye. A little laughter, an hour's play with a few toys, and the time arrives when childish things must be put away. Youth, exuberant youth, shortly sobers into manhood. A dream or two, a few castles in the air, a fleeting vision of divine possibilities, then the shoulders broaden to bear heavier burdens, and the heart recognises the graver responsibilities of life. Manhood changes to old age like a flash of lightning in a summer cloud. Some hard work, some short years of earnest toil, some days of bitter disappointment, some nights of weary weeping, and then the nerves grow dull, the sight becomes dim, the snows of winter are scattered over the head, the hopes of earlier days have either ripened or withered. The sun sets, we linger in the twilight for a few moments and then the night comes down, in which we can neither walk nor work.

You cannot hold on to your years, however strong your grasp may be. They will slip away from you in spite of entreaty or menace. When you have stood on the seashore you have perhaps tried to hold a handful of sand. What a useless task it is! It falls between your fingers in spite of your utmost endeavour, and, after awhile, when you open your hand, only a few silvery or golden grains are left. So life escapes, and every present day becomes a yesterday. The clock ticks the time away whether you are hungry or well-fed, the pendulum swings relentlessly whether you are rich or poor. "And the same thing," says Solomon, "hap-peneth to us all."

Now here is a curious fact. The elm by the roadside outlives us. The rusty sword that hangs on your library wall, telling you of the heroic deeds of a former generation, will be received by your children's children after you have been laid in your resting-place. The pebble which you kick off the sidewalk, if it had a tongue, would tell you the story of this earth when it was in its infancy, more years ago than your imagination can conceive.

The elm, the rusty sword, the worthless pebble have a kind of eternal life, but you must die. What a marvelous statement! How incredible it seems!

Is it not stranger than words can express that any thoughtful man should assert that the soul is fenced in by death, and that the road it has traveled ends at the grave? The body may be satisfied with seventy years, but not the mind. The soul's keen appetite is just whetted when it is told that there is nothing more to eat. Bodies are easily sated, but by the time they are ready to drop, the soul within them has just begun to learn how to live. Why, then, should both die at the same moment?

Why was the soul made so large if this life is all? If you were told that Niagara was made to drive the farmer's gristmill for a single day and nothing more you could not believe it. If you were told that a Corliss engine was invented to move the machinery which makes a single pin and after that is of no further use, what would you say? Can it then be true that the soul of man will live just long enough to find out that it can do something, and then be told that it shall never have an opportunity to do this something?

So odd an anomaly is beyond our credence. There is a pitiless irony in the statement that we no sooner gather our aspirations together and set ourselves sternly to some noble task that our day's work is over, and we must lay aside the tools and the materials with which we know we can build.

Let us give an illustration. Yonder is a vessel about to be launched. The plan has been carefully drawn by the architect, and the contractor has chosen his timber from a dozen forests. Now she stands complete, and the workmen with their sledges loosen the wedges, and she slips down the ways, and for the first time embraces the mighty deep which is to be her home. How gracefully she floats, a thing of life and beauty! How promising is her future! She is able to bear a thousand tons burden across a wintry ocean, in spite of mountainous waves and northern gale. She will laugh at the tempest, for she is brave and strong.

We board her for a trial trip. Her white sails waft us by the forts and through the Narrows and around the lightship. Then she comes back and is anchored in some convenient place. Suppose we tell you that her whole mission is accomplished and there is nothing more for her to do. You ask in wonder, "Why build her, then? Is it not folly to take so much pains for a trial trip, and then leave her at anchorage to rot and sink?"

The same may be said of the soul. This brief life is only the trial trip. We pass by a few buoys in the harbour of eternal life, we stem the ebb or flood tide for a few hours, we just get a glimpse of the ocean that spreads beyond our vision, and then—what we call death intervenes. With the great Atlantic of immortality ahead of us, shall we come to anchor in the grave?

It cannot be true. We were made for eternity, and the great ambitions which throb in our souls cannot be stilled by death. The funeral procession leaves us at the mouth of the harbour, and when our friends return to their homes we spread invisible canvas and sail on and on toward the throne of God.—Editorial in *New York Herald*.

### NOTABLE SERVICES OF A NOTABLE WORKER.

MR. J. J. MORSE, who has been associated with Spiritualism in Cardiff for the greater part of twenty-five years public advocacy just completed, being here in fulfilment of an engagement on Oct. 21 and 28, opportunity was taken, in the form of a conversazione at St. John's Hall on Wednesday, Oct. 31, to testify the appreciation of Cardiff Spiritualists for Mr. Morse's work.

A portion of the musical part of the programme having been gone through, the PRESIDENT of the Society (Mr. E. Adams) spoke as follows:—The central figure around whom our thoughts and felicitations all cluster this evening is our honoured guest, our good brother, and co-worker in the vineyard of spiritual truth, Mr. J. J. Morse. With consistent devotion to the claims and conditions of his vocation, and with signal ability, Mr. Morse (veritably "hand in hand" with his illustrious guides) has held our banner aloft, and during the quarter of a century of faithful service now completed, has proclaimed the message of the spirit people with resistless force and masterful ability to countless thousands of

listeners in various parts of the world, and enlightened the mental and spiritual darkness of hearers, as we are convinced, not only in the body, but out of the body also. To all who have minds trained to think and hearts to feel, the wondrous "feast of reason and flow of soul" with which the grand old "Tien" regales his listeners, is at once a revelation and a prophecy! A revelation, in that it throws a flood of light upon questions all too long considered to be sealed up in impenetrable mystery and to be beyond the ken of human research; it reveals that the sun of truth—shining all the time—when man shall break through the environments in which ignorance, superstition, and priesthood have fettered his soul and intellect, will never penetrate the hearts and minds, and kindle the healthy glow of a rational spiritual life in mankind from pole to pole. It is also a prophecy; for all who, listening to those soul-inspiring orations, can with the finer perceptions of the soul, see underneath and behind the visible exterior of Mr. J. J. Morse, and get so to speak "en rapport" with the spirit that moves him, must perceive that however capable, experienced, and efficient Mr. Morse may be and is normally, there is a wider, deeper, grander grasp of the various problems dealt with than any man of ordinary mould can compass within the tiny span of a mortal existence. The prophecy shows us what limitless possibilities are open to every soul for future development, and therein establishes a bright and lasting hope for all mankind. 'Tis sometimes said that the race has made a retrograde movement from giants down to pygmies! But to the confusion of materialistic pessimists, we know that the decrease in corporeal bulk has meant increase in mental power and intellectual stature; that there must be, and are, intellectual giants "over yonder" is attested by the life-work of Mr. Morse, and this is an index of infinite promise for the future of the race. Another feature of "the controls" to which I cannot refrain from referring is that frank and open modesty which—although consummate skill and mental grasp are shown—does not dictate, is never dogmatic, and never imposes any barriers upon individual judgment. With all the intellectual acumen and oratorical excellence exhibited, those divine principles of wisdom and love are always blended and interwoven; that love which, like Chrysostom, "golden mouthed . . doth attune the words of common speech to sweet accord, and give significance to simplest things." In thus dwelling upon the labours of Mr. Morse's honoured guides—although they modestly deprecate allusions to their personal work and characteristics—I want to convey the conviction to our good brother Mr. Morse that the work to which, under favourable or adverse circumstances alike, he has for twenty-five years so faithfully devoted his life's energies is not only appreciated here and now, but from its unique character is a power and a force in the cause of Spiritualism, that will continue to live and grow and bear fruit not only in the present generation, but in many generations yet to be.

Mr. F. CHADWICK then gave a short speech, in which he spoke in able terms of the mission of Spiritualism to the world, and of the lengthened period of honourable service therein fulfilled by Mr. Morse.

Mr. REES LEWIS, who is now 85 years of age, and may well be called the father of Spiritualism in Cardiff, then read a short speech giving many interesting references to his association with the movement—especially in relation to a number of noteworthy spirit messages given through the mediumship of Mr. George Spriggs, and making the suggestion—which is worthy of consideration—that they be published by the Cardiff Society.

The PRESIDENT then, on behalf of the members of the Society, asked Mr. Morse to accept, as a slight token of their personal regard, and of their high appreciation of his able advocacy of our philosophy—a handsome marble timepiece, bearing a suitable inscription.

Mr. MORSE, in an able and practical speech, containing many wise reflections and interesting references to his work, feelingly acknowledged the gift, which he said would always be highly valued by him and his as an embodiment of the warm regard and appreciation of Cardiff friends. Having to make a night journey to London in order to answer a call to serve as jurymen on the following day, Mr. Morse bade us good night.

Refreshments were then partaken of, the arrangements being ably managed by Mrs. Billingsley and Mrs.

Goadby, after which the remainder of the programme was proceeded with, a dance bringing a most enjoyable evening to a close about midnight.

The musical portion was capitally sustained by the Misses Morgan (three), Miss A. Cooper, Mesdames Calomel, Williams, and Goadby, and Messrs. Cooper, Goadby, Stubbs, and Longville.

We regret that this report came to hand too late for insertion last week, but better late than never. We rejoice that the long and faithful labours of our friend and co-worker are receiving such warm and appreciative recognition, and present our readers with Mr. Morse's portrait on the cover of this issue. Everybody should read the pamphlet entitled, "Mysteries of Mediumship," which contains a report of an "interview" with Mr. Morse and his spirit guides. See advt. on back page.—ED. T. W.

### IS MR. KENVIN A FRAUD?

DEAR MR. WALLIS,—I am very sorry to have to inform you that Mr. Kenvin, from Middlesbrough, was found to be fraudulently imitating spirits at a seance held in Nottingham last night, and as I have been the means of his coming here I feel it my duty to inform you of what took place, but I do not feel well enough to do so at present, but will forward another letter later.—Yours truly,

J. A. STANSFIELD.

### OUR POSITION.

We have in the past published reports of seances with Mr. Huggins and Mr. Kenvin from reputable people whose sincerity we had no reason to doubt; they gave their names, and, to all appearances the phenomena they reported were satisfactory and convincing.

Now we are asked to publish reports from equally reputable Spiritualists attesting that they have discovered both Huggins and Kenvin perpetrating fraud. Our position is this. *The Two Worlds* is a newspaper, and should impartially give the news of what is going on in the movement. If fraud is practised it should be rooted out. Spiritualism is based on facts. Spiritualists are truth-seekers, and are bound in duty to "set the truth aright," to tell the truth about what they observe, even if the telling of that truth appears to make against their claim. To tolerate fraud would be immoral and do more to injure Spiritualism than anything else could possibly do. The public will realise by-and-by that Spiritualists are not fools but honest people, who will not be duped if they know it. No one can regret these unhappy affairs more than we do, but it is our duty to keep the banner of Spiritualism unsullied. Honest mediums have nothing to fear; it is only just to them that fraudulent practices, which would discredit all mediumship if permitted to continue, should be rigorously stopped, that genuine mediumship may flourish and not be choked with the foul growth of imposture. If Spiritualists keep their own ranks clean they silence their foes. Be it remembered we make no charge against Mr. Huggins, Mr. Kenvin or others. We simply open our columns to the testimony for and against, readers must judge according to the weight of evidence. We have frequently uttered warnings against promiscuous seances, and continually urged that good conditions ought to be maintained. Sitters and mediums alike are blameworthy for not insisting upon satisfactory surroundings, but apparently experience alone will compel people to learn their lessons.

We exceedingly deplore the squabble which has arisen out of the "Borderland" review of "The Spirit World." Miss Marryat has admitted that she was "thoughtless" in publishing the ball episode. Mr. Stead admitted there was "a substratum of truth" in what she wrote, so that each have conceded the real points of criticism. The worst of all these attacks and replies is that everybody feels they must "set themselves straight with the public," bitterness is engendered, things are said which were better left unsaid, recriminations do no good, and between the contending parties, both demanding in justice to be heard, the poor editor, wishful to be impartial, has to draw the line somewhere, and often succeeds in offending both parties. We take no "sides" in this matter. We believe all concerned will live to regret the whole business. It is by no means an edifying spectacle to non-Spiritualists, and as Mrs. Davies said last week that hers was the *last notice* she intended to take, and Miss Marryat now has her *last word*, it is to be hoped our readers have heard the *last of this affair*, and will be left to draw their own conclusions.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD, S.E. Surrey Masonic Hall.—A happy evening for South London Spiritualists will take place on Monday, November 19, at Winchester Hall, 33, High-street, Peckham. A full programme of songs, games, and dances, at 8 p.m. All Spiritualists heartily welcomed. A silver collection in aid of the Free Literature Fund.—W. E. Long.

CAMBERWELL New Road, Surrey. Masonic Hall.—Evening: Mr. J. E. Dobson, the Social Democratic candidate for the London School Board election, delivered an able and truly progressive address. Education, he stated, was evolution, the unfolding of the latent powers of the child instead of attempting to "cram" the little minds with dry-as-dust matters including Theology. Mr. Dobson is in favour of purely secular education, the religion of duty to man and right conduct, and the application of that religion to every day life. Mr. Dobson was heartily received by a good audience.

102, CAMBERWELL ROAD (Mrs. Clark's).—Nov. 7 and 11: The usual evening meetings were held.

CLAPHAM JUNCTION. 132, St. John's Hill.—Mrs. Ashton Bingham is pleased to state God is blessing her work, and is thankful to say it is steadily progressing. Seance Dec. 6.

FOREST HILL. 23, Devonshire Road.—Dr. Reynolds gave an instructive address on "The omnipotence of the mover of all things," marshaling a long array of scientific facts in support of his conclusions. To a question he explained why his ideas differed from orthodox notions. Spiritualism was the discovery, by the help of spirit friends, that God is truly Love. Sunday next, at 7, Mr. Rodgers; Thursday, at 8, open circle.—J. B.

245, KENTISH TOWN ROAD, N.W.—Crowded meetings. Mr. J. H. Bangs discoursed eloquently on "Why I became a Spiritualist." His early experiences in Atheism, Deism, etc., with the soul comfort derived from a knowledge of the life beyond the grave. Mr. Warren presided at the great organ.

MARVELBONE. Cavendish Rooms, 51, Mortimer Street, W.—The excellent attendances continue, another full meeting, very gratified to find in Miss Samuels another kind and able worker. Her address on "Our personal responsibilities as Spiritualists" was keenly appreciated. Making no claim to oratory, this lady's practical and highly spiritual utterances carry weight, and one feels all the better for having listened to her. We sincerely trust to again have the benefit of her generous and useful services. Miss Samuels sang "The Better Land," her rich contralto voice giving an additional charm to this grand song. Sunday, 18, at 7 p.m., Mr. Thomas Shorter, whose name has been familiar to Spiritualists for many years, will speak on "Spiritual religion." 25: Mr. J. T. Audy, "Religion old and new." Dec. 2, Mr. J. J. Morse, trance lecture. 9: Miss Mc Credie, clairvoyance. 16: Special visit of Mr. E. W. Wallis, editor of the *Two Worlds*, trance lecture. 23: Miss Rowan Vincent. 30: Mr. W. T. Cooper, short address, followed by clairvoyance by Miss Mc Creadie.

MILE END ROAD. 218, Jubilee Street.—Mr. Dale's delightfully interesting address was highly appreciated. Mr. Butcher next Sunday.

PECKHAM. Chepstow Hall, High Street.—Tuesday last Mr. Robson gave an inspirational address, replied to questions, and gave clairvoyant descriptions, while Mr. Edwards treated several patients magnetically. We contemplate opening another evening during the week in this direction. Sunday, Mr. Butcher's guides gave an interesting address on "The light of the ages," treating the religious principle from the earliest ages to the present, showing the evolution of ideas in the conception of the Almighty and "What is sin?" was ably dealt with. A reading from Lizzie Doten's poems was enjoyed. Sunday at 6.45 Mr. Stokes speaker; a band will assist during the evening. Tuesday at 8.30 circle, Mr. Robson, medium, and magnetic healing by Mr. Edwards.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Full meeting. Mr. J. T. Dales delivered a very interesting discourse upon "Dreams, whence they come and their interpretation," quoting the Bible to prove their spiritual foundation. Miss Lizzie Mason sang a solo, "Heaven is my home," accompanied on the organ by Mr. J. H. Brooks.

STRATFORD.—Mrs. Stanley's guides spoke ably on "Spirit-lives in the spheres," a subject from the crowded audience. Mrs. Robertson rendered a solo which was highly applauded. Members will please remember and attend our half-yearly meeting after our services on Sunday, Dec. 2. Friends desirous of tickets for Florence Marryat's lecture on Dec. 4, subject, "There is no death," prices, 2s. 1s., and 6d., can have them by applying to me at 23, Keogh Road, Stratford, E. Our hall is much too small for our increasing large meetings, and we request all friends to put their shoulders to the wheel and help us to get a hall that will seat 1,000, as we are confident of filling it. Donations thankfully received.—T. M'Callum.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Nov. 7. Wednesday circle, Mr. Whelan conductor, a grand night. Mr. Cooke gave beautiful poetry on "Truth, Hope, and Praise"; seven psychometric tests for diseases; good clairvoyance, all recognised. 21, Miss Cotterill. 11: Mrs. Wallis answered questions in a satisfactory manner. Evening, the choir sang an anthem, "Hear the angels"; an interlude by a quartet was sweetly sang. Mrs. Wallis spoke on "What know ye of the presence of angels?" Crowded audience. Clairvoyance very good, all recognised. Sunday next, Mr. W. Johnson. Nov. 25, a pleasant afternoon; a cornet solo and piano accompaniment, "Ora Pro Nobis," by Mr. Ianson and Mrs. Vitalis. Evening, service of song, "Rest at Last," rendered by the choir, conducted by Mr. Ianson; reader, Mr. Corstorphine. Tuesday, 27, a grand miscellaneous concert by the choir and friends, in aid of society glee and choruses, comic and sentimental songs; admis-

sion by programme, 3d. Members and friends rally round; a right hearty welcome to all.—G. Leigh, cor. sec. Lyceum: Mr. Crutchley conductor, Mr. Simms assisted. A pleasant time. Elders, with Mr. Crutchley, "Thought transference"; Mr. Dixon next Sunday. Hero group, J. B. Longstaff, on "Vivisection"; Daisy group, "The wonderful machine," by Mrs. Brown; Progressive group, "Alone in London," by Miss Hill, recitation by Miss Florrie Brown. W. H. W., hon. sec. The above society have engaged Mr. J. J. Morse to lecture in the Tipping-street Hall, Monday next, Nov. 19, at 8 o'clock prompt. All cordially invited. Admission free. Collection to defray expenses. Mr. George Hill, president.

DEBATES at Corbridge's Cafe. Mr. E. W. Wallis opened with an interesting speech, and a pleasant evening was spent. Mrs. A. J. Stansfeld next week will speak on "The outcome of Ignorance and Wisdom," at 8 p.m.

GREY MARE LANE. Labour Hall.—Thursday: Public circle. Mr. Barrand opened; Mr. Sergent's clairvoyance all recognised. Sunday evening: Circle, opened by Mr. Barrand; Mr. Compton, Mr. Liddell. Mr. Sergent gave remarkable clairvoyance, all recognised.

HARPURHEY. Collyhurst Hall.—8: Public circle, Mrs. Macdonald gave an appropriate discourse and very minute and convincing clairvoyance. 11: Mrs. Griffin gave interesting discourses on "What does the future contain for me?" and "Am I my brother's keeper?" and clairvoyance; members' circle as usual at 6.30. A concert of an attractive and varied character by members of the choir and other friends on Wednesday the 21st, admission 6d. and 3d. Lyceum: Over 90 present, usual series well maintained; recitations by Misses Binns, A. Wills, E. Wills, S. Lawrence, Maria Coule and Ada Gardner, Masters Arthur Wills and Frank Wilson; groups led by respective teachers; adult group considered "Is immortality provable: if so, what is the use thereof?" Next Sunday, Mr. Taylor on "Conceptions of God."

HULME. Meeting Room, Junction Street.—Thursday: Public circle, Miss Smith's psychometry and clairvoyance was very successful. Sunday, 6.30, public circle, invocation by Mrs. Cassell, Miss Smith gave clairvoyance and psychometry, Mrs. Cassell clairvoyance, Mr. Connelly psychometry; all were successful. 12: Mrs. Williams spoke well on "Mediumship" and gave good psychometry; organist, Miss Godall. A grand limelight lecture on the "Phrenology of Mediumship," on Saturday, Nov. 17, by Prof. W. Cooke, at 7.30, tickets 3d.

OPENSHAW. Granville Hall.—Pleased to hear Miss Foster of Eccles, whose guides gave good addresses on "Hand in hand with angels" and "Spirit birth," also good clairvoyance and psychometry, mostly recognised. She bids fair to be a good medium. 17th, Saturday, a tea party, entertainment and ball. A good entertainment expected, many friends will help us to aid our building fund, friends from other societies welcome. Lyceum opened by Miss Howard, chain recitations, marching, etc., fairly gone through; groups for lesson.

PATRICROFT. New Lane, Winton.—Mr. T. Bamforth, of Slaithwaite, Yorkshire, spoke on "The need of spirit home," and questions from the audience, and gave good satisfaction. We hope to have him again soon. Saturday, Mr. C. King gave his oration, "The Silver King," for the benefit of a brother, and kept the audience in rapt attention during the whole piece.—R. Preston, sec.

PENDLETON. Hall of Progress, Cobden Street.—A grand concert on Saturday, Dec. 1. Admission by programme, 3d.

PENDLETON.—Mr. J. B. Tetlow gave a splendid address on "Be true to thy own self." Evening: The explanations and the light thrown upon questions from the audience were exceedingly interesting, all seemed greatly pleased, psychometry very good.

WEST GORTON. 2, Peter Street.—Mr. Lamb disappointing us, Mr. O. Pearson kindly gave very successful psychometry, several mediums also gave psychometry and clairvoyance. Very enjoyable evening. 11: Invocation and psychometry by Mrs. Hammond, Mr. Todkill short address, Mr. Hammond clairvoyance and Miss Todkill psychometry and test, Mr. Todkill closed. Lyceum, 4th: Officers elected—conductor, Mr. Pearson; assistant conductors, Messrs. Horsley, W. Taylor, J. Jones; treasurer, Miss S. J. Jones; guardian, J. Atkinson; captain of guards, G. Brickland; guards, Mr. G. W. Todkill. 11: Opened by Mr. Horsley; recitation, G. E. Wood; readings, F. Atkinson and G. Brickland; closed by Mr. Pearson.—S. J. Jones

## PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Miss Gartside's guides spoke well on "Spiritual problems" and "Spiritual gifts," good clairvoyance; Mr. Holmes ably presided.

ACCRINGTON. St. James Street.—5: Mrs. Rennie gave clairvoyance and psychometry. 11: Mrs. Robinson's controls gave addresses on "Who are the saviours" and "The spirit spheres," followed by clairvoyance.

ACCRINGTON. Whalley Road.—5: Mrs. Summersgill, address and psychometry, well pleased with her. 7: Miss M. Cross (local) and Miss Bailey, short address and clairvoyant descriptions. 11: Mr. Rocker gave very able addresses, and pressed the truth of Spiritualism upon a large audience; Mrs. and Miss Barlow sang a duet, good clairvoyant tests by Miss Barlow; Mr. Wilkinson, our president, officiated as chairman.

ARMLEY.—Saturday, 16, a goodly number sat down to a nice tea; a first class entertainment was much enjoyed, glee, songs and recitations splendidly rendered; great credit due to all concerned. Sunday, Mr. Armitage having to conduct memorial service of our departed brother Mr. J. Kitson, Mr. Parker proved an excellent substitute, giving every satisfaction.—H. B.

ASHTON.—Afternoon, Miss Cottrill discoursed on "How and why I became a Spiritualist" and "Incidents in my work in the London slums." Her earnest manner drew tears to many eyes.

BIRMINGHAM. Masonic Hall.—4: At 11 and 6.30, Mrs. Groom had most successful meetings. 11: 11 a.m., Mr. T. Hands spoke

interestingly on "Early American Spiritualism"; 6-30, Mr. J. Kilborne, editor *Wolverhampton Chronicle*, gave an excellent address on "An exile vision," selecting John the Baptist as typical of many exiles in the world's history; he illustrated in a very spiritual and poetical manner how true spiritual life and happiness can be realised in physical bondage. We thank Mr. Kilborne for his visit and kindly help. Some members of our union in Worcester desire to form a spiritual circle with other friends in that city. Those willing kindly address A. J. Smyth, 77, Stratford-road, Birmingham.

**BLACKPOOL.** Church Street.—Mr. T. Postlethwaite addressed very respectable audiences on "The gospel of grace versus growth" and "Humanity whence and whither?" and gave clairvoyance and psychometry. Our Lyceum had a grand opening, about 70 persons present, including 23 officers and members from Blackburn Lyceum; Mr. Brindle, the conductor, put scholars through various movements, including the wand-drill very creditably; Mr. Brindle, in a few appropriate remarks, wished the Blackpool Lyceum every success, promising to come down again in a few weeks to see what progress had been made. We tender heartiest thanks to Blackburn friends.

**BLACKPOOL.** Alpine Hall.—A good day. Mrs. Butterfield discoursed on "Religion," listened to with rapt attention by a large audience. Mr. Galley gave excellent clairvoyance at the after-circle. Open dates for 1894 and 1895. Will mediums please communicate with Albert Grime, cor. sec., c/o Mr. G. Galley, 3, Mosby-terrace, South Shore.

**BOLTON.** Bradford Street.—Miss Jones, of Liverpool, discoursed eloquently on "Death, like a narrow sea, divides that summerland from ours," and "Life." Most remarkable clairvoyance and psychometry. Good audiences.—H. W., cor. sec.

**BRADFORD.** 421, Manchester Road.—Miss Hunter delivered capital addresses on "Have we as Spiritualists a claim to the Bible?" and "Jesus and his followers" to good audiences. Good clairvoyance.—J. A.

**BRADFORD.** St. James's, Lower Ernest Street.—Mr. Hilton gave good practical discourses, "Who are the children of God?" and "Why are we Spiritualists?" and successful clairvoyance and psychometry.

**BRIGHOUSE.**—Mrs. France's inspirers gave excellent discourses on "Brethren, I would not have you ignorant of spiritual gifts" and "Guided by the hand of an angel," clairvoyance very good.

**BURNLEY.** Hamerton Street.—Speaker, Mr. E. W. Wallis, a splendid lecture in the afternoon. Night, numerous and varied questions from the audience, glad to say they were answered in masterly style. I think Mr. Wallis' guides have never been heard to better advantage.—W. Mason.

**BURNLEY.** Guy Street.—Miss Halkyard gave good addresses on "They are winging" and "How must we serve God?" Good clairvoyant descriptions (25), nearly all recognised. Room full.

**BURNLEY.** Hull Street.—A good day, Miss Skipper spoke on "Spiritualism and its teachings" and "Victory and how to gain it"; clairvoyance successful.—G. H. L.

**BURNLEY.** Robinson Street.—Miss Venables guides gave addresses on "The Evolution of the Soul" and "The Resurrection Morn" to good audiences, successful clairvoyance.

**BURY.**—A pleasant day, Mr. J. Gibson delivered good discourses to a full hall; Mr. Gibson, junr., gave clairvoyance and Mr. Gibson psychometry. I am sure it would be a treat to anyone not having heard Mr. Gibson for the remarkable manner in which he gives psychometry; one test very striking.

**CARDIFF.** Town Hall.—Mrs. Green gave two addresses, followed by clairvoyance, which were ably delivered, and quite characteristic of her controls best style. We are pleased to recore that our dear friend is rapidly recovering from the weakness entailed by her long and trying illness. Friends please note that we return to the Public Hall on Sunday next.

**COLNE.** Cloth Hall.—Mrs. Rennie gave addresses on "Spiritualism" and "The use and abuse of Spiritualism." Good clairvoyance. She sang "Open the door for the children." At night Miss M. Lund gave a solo, "The beautiful city." Good audiences.

**DEWSBURY.**—Mrs. Thornton's guides gave addresses, followed by good clairvoyance.

**ELLAND.** Central Hall.—Mrs. Crossley gave good addresses on "Is Spiritualism a religion?" and "Is Spiritualism in accordance with the Bible?" Much appreciated by crowded audiences, many failed to gain admittance. Clairvoyance good, out of 14 descriptions 10 recognised, hope to continue in the way we have begun.—F. S.

**FOLESHILL.**—Morning, Mrs. Groom spoke upon "The Antiquity of Man," and combated the Darwinian theory of Evolution. Man was not the descendant of the ape, with the consciousness evolved from a lower order of being, but the direct product of Divinity, nor had he ever fallen from a higher state. Evening, "Human Responsibility" and "Spiritualism, its claims and proofs," subjects from the audience were well treated, and an impromptu poem given upon "Justice." Spirits whom she could clairvoyantly see with people in the audience were well described, and most of them were recognised.—J. Wilkinson.

**GATESHEAD.**—Since Oct. 7 two disappointments and two vacant Sundays were well filled by local friends. Nov. 11: Mr. Graham spoke ably on "Spirit controls." He maintains all reforms have been through spirit controls. The Churches have kept them back, but Spiritualism has opened the door.—Thos. Maddison, sec.

**GLASGOW.**—11-30: Mr. D. Duguid gave a most satisfactory trance address on "The progress of Spiritualism." Mr. Duguid is on the eve of going to London to establish to the scientific world the proof of spirit return through spirit photography. We wish him God speed, and trust the results will be published far and wide. 6-30: Mr. Jas. Robertson gave an address on "Concerning spiritual gifts I would not have you ignorant," going into the details in his usual humorous style, making it most patent that the Churches were totally ignorant of what spiritual gifts were.—T. W., hon. sec.

**HALIFAX.**—7: A meeting, connected with the newly-formed

circuit for mutual help, comprising Halifax, Sowerby Bridge, Brighouse, and West Vale, several topics were freely discussed with a view to improve both societies and Lyceums spiritually and financially by holding mother's meetings, public circles, concerts, and entertainments; eleven mediums are now enrolled to assist and occasionally take public platform work, only travelling expenses being paid. It was reported that not a single society in the cause can boast of a place they can truly say is their own. This is something for societies to seriously reflect upon, and on the lines on which most societies work it is likely to remain, as most have difficulties sometimes in making ends meet. The only individuals who appear to profit by the movement being landlords, mortgagees, railway companies, and professional mediums, while all the rest have to toil and pay besides. Can any reader develop a scheme whereby this can be altered?—F. C. Ingham.

**HEATON AND BYKER.**—Mr. Clare dealt very ably with this subject, "The Rationale of Spiritualism." 18: Mr. T. O. Todd, of Sunderland, will give an address at 6 p.m.

**HIGH SHIELDS.** 1, South Eldon Street.—Mr. Davidson offered an invocation and gave a reading and an instructive lecture on "The call of the angels," Mr. Wilkinson ably presided.

**HOLLINWOOD.**—Tuesday, Mrs. Hyde officiated to the evident satisfaction of a good audience. Saturday's tea party and entertainment was a success in every way. Sunday, Mr. Goldin discoursed in his usual satisfactory manner. His psychometrical tests speak eloquently of his powers as a delineator. We regret he is giving up his regular public work (except in his immediate neighbourhood), we are sure he will be missed.—F. U. L.

**HUNSLET.**—Miss Walton's guides gave good addresses on "Prayer" and "Knock and the door shall be opened unto you."

**HULL PSYCHOLOGICAL SOCIETY.**—Mr. Cass chairman. Mr. Lax read as lesson article "Spiritualism Defined" in *Two Worlds*, and followed with reading from "Mysteries of Mediumship," by Mr. J. J. Morse. Mr. Cass and Mr. Collins gave successful clairvoyance. Good attendance, and also at after-circle, when Mr. Cass's guide gave short address.

**LANCASTER.**—4: Mrs. Griffin's first visit, she made a good impression as to her abilities, although she was suffering from a severe indisposition; we hope to hear her under pleasanter conditions. Next Sunday special services; speaker, Mrs. Groom, of Birmingham, also opening of a new organ. Glad to say our cause is looking up and seems to be creating a great interest by the good audiences of late. Old friends and new, we expect a silver collection on Sunday next towards our organ fund.

**LANGLEY MOOR (Co. Durham).** Minden House.—Mr. J. J. Carrick gave a course of lectures on "Materialism v. Spiritualism," and the following resolution was carried without a dissentient:—"We, the Spiritualists of Langley Moor and surrounding district, express our deep sympathy with the General Council of Safe Medicine, and raise an emphatic protest against any curtailment of our present medical liberties by the allopathic faculty of Great Britain." A collection was made on behalf of the defence fund.—R. Robinson, sec., *pro tem.*

**LEICESTER.** Liberal Club, Town Hall Square.—Mr. J. J. Morse, of London, delivered two trance addresses on "How angels are made" and "What Spiritualism affirms"; crowded audience at night.

**LEICESTER.** Millstone Lane.—Mr. Thos. Muggleton, the blind medium, gave an address on "No Death," to a large and attentive audience, after which Mr. Barradale gave successful clairvoyant descriptions.

**LEIGH.** Newton Street.—A glorious day with the inspirers of Mr. Leaver, of Accrington. Afternoon circle, good psychometry by Mr. Leaver, all satisfied. Evening, hall packed, Mr. Leaver's discourse on "Who are the world's saviours?" was well illustrated, also psychometry very good and satisfactory. A good all round circle after service, everybody pleased. Hoping to hear him again soon.

**LONGTON.**—6-30: Mrs. Bradley, of Longton, spoke to an attentive audience on "Spiritualism, and what it is doing for suffering humanity." Friends note. Sunday next at 2-30, Mr. Williamson will lecture, and at 6-30 exhibit his popular lime-light lantern service, also spirit photos. Afternoon, free; evening, 6d.

**MACCLESFIELD.**—A lantern lecture, "Her Benny," by Rev. S. K. Hocking, the life of a street Arab, taken from one of our big cities, was well rendered. The views made the story very realistic and pathetic. A splendid audience.

**NELSON.** Bradley Fold.—Mrs. Beardshall's guides gave excellent discourses on "Spiritual Gleaners" and "Little Things," giving every satisfaction to good audiences, afterwards clairvoyance.

**NELSON.** Ann-Street.—A very good day with Miss Craven, of Burnley, "In my father's house are many mansions," also "Let us reason together, though some differ in opinions."

**NEWCASTLE-ON-Tyne.**—Mr. J. H. Lashbrook, of Newcastle, delivered a most instructive and entertaining address, entitled "Mediumship, seership and adeptship," which gave every satisfaction.—R. E.

**NEWPORT (Mon.).** Spiritual Institute, 85, William Street.—An address by Mr. Wayland's guides on "The axe is laid at the root of the tree," orthodox Christianity and the new revelation, Spiritualism. All seekers after truth are cordially invited.—P. B. W.

**NORMANTON.**—Mrs. Campion's guides gave nice addresses on "Where are the dead?" and "Heaven, what and where is it?" Clairvoyance fairly good. We hope to hear Mrs. Campion again. We thank her heartily for her services to our new room. Nov. 18, Mrs. Mercer. Tea on Monday at 4-30, all friends invited; tickets 6d.

**NORTHAMPTON.**—Afternoon, Mrs. Broom's controls spoke on "Prayer." Night, Mrs. Walker, control, gave two interesting and instructive addresses. Nov. 20: Miss Florence Marryat, Temperance Hall, Newland.

**NOTTINGHAM.** Masonic Hall.—4: Mrs. Stansfield lectured morning and evening. 11: Mrs. Knight lectured morning and evening. Clairvoyance in each case satisfactory.

**OLDHAM.** Barton Place.—Lyceum: Quite harmonious session; senior class discussion, "Woman's Rights." Successful

spinster's party, Nov. 10; great credit due to the organisers, and a pleasing and well-sustained entertainment by the young ladies.

**OSSETT.**—Mr. Oliffe gave two very practical addresses on Sunday.

**PARKGATE.** Rotherham.—Greatly pleased to listen to Mr. Muxworth, Dr. Hall's representative, and his control, subject, "If man die shall he live again?" A good impression was made. Mr. Muxworthy, with a little more development, will make a good advocate in our noble cause.

**PRESTON.** Lawson Street Hall.—Mr. Lomax gave very able address on "The pioneers of Spiritualism" and "The voice and the finger of God," clairvoyance very good.—F. R.

**QUARRY BANK.** High Street, Cradley Heath.—After much opposition and even superstition the seed sown under great difficulties is beginning to bear fruit. The attendance has been fair, good reading and address on Sunday night, much appreciated, clairvoyant descriptions by Mrs. Forrester (late of Middlesbrough) easily recognised. A developing circle has been started, from which some famous results are forthcoming—personating, clairvoyance and inspirational mediumship being developed.—D. S.

**ROCHDALE.** Regent Hall.—10: The drama, "The Miser's Daughter," was again performed with great success before a large audience. The following impersonated the various characters:—Messrs. H. Williams, G. Hilton, E. Spencer, T. Raynor, T. Bamford, J. Bamford, A. Brown, Miss E. K. Moores, and Miss M. Travis. The artistes were frequently applauded. Preceded by a one act comic sketch, "On the Brain." Sunday: Mrs. Best, at 2-30 and 6, gave striking tests of her power as a clairvoyant. Mr. Schofield presided over large audiences.—F. B.

**ROCHDALE.** Water Street.—Public circles, conducted by our friends Mrs. Goodhew, Mrs. Wood, and Mr. Turner. Full room at night.

**RAWTENSTALL.** Spiritual Church.—A good day, Mrs. Dixon's guides gave good addresses on "Spiritualism: is it of God?" and "What must I do to be saved?" good psychometry; moderate audiences.

**ROCHDALE.** Penn Street.—7: Service well attended, Mr. Young very satisfactory. 11: Lyceum sessions well attended; Mr. Birch, of Royton, spoke on "Spirit writing" and "The great problem"; clairvoyance very good; Mr. Blakey organist. Evening service well attended.

**ROCHDALE.** Baillie Street.—Favoured with a return visit from Mrs. Hulme, of Manchester, trance clairvoyant and psychometrist, addresses on "Who are the angels, and why do they return to the earth?" and "Planetary influence on the different conditions of men," much appreciated, crowded audience. This lady improves each time we hear her, her psychometrical and clairvoyant delineations being of a very high order.

**ROYTON.** 53, Shaw Road.—A pleasant day; Mrs. Berry, of Greetland, Halifax, gave good and interesting discourses and clairvoyant descriptions. Saturday, Nov. 24, Social evening, admission 6d., proceeds towards furnishing fund.

**SOWERBY BRIDGE.**—"The origin of crime, and how to lessen it," was ably dealt with by Mr. Rowling to an appreciative audience, a solo nicely rendered by Mrs. Greenwood.—G. H.

**STALYBRIDGE.**—Tuesday, the best attended circle since our commencement. Mr. C. King's controls are always well appreciated here. Sunday, Mr. John Young, of Royton, conducted and gave many clairvoyant and psychometrical tests, also using his wonderful powers for healing. Evening circle was conducted by Mr. C. King so successfully the audience desired an extra sitting with him on Monday evening.

**STOCKPORT.**—Mrs. Hyde, although very unwell, fulfilled her engagements, and did well. Night: Fully 600 people were treated to short discourses, and acknowledged accurate clairvoyant descriptions—some remarkable. Mrs. J. Richardson ably presided, and Miss M. Richardson sang a solo as a prelude to the naming of the infant of Mr. and Mrs. Williams "Lily of the Valley," supplementing its parents choice of Samuel. Mrs. Hydes forecast of the future of the movement in Stockport is encouraging to workers who have built up the society slowly, and have yet faith in the Supreme Goodness to sustain it in the days that are to come. Our Lyceum is also in a healthy state.—T. E.

**TODMORDEN.** Sobriety Hall.—Miss Thwaite on "Spiritualism the star of light" and "Did Christ die to save?" Her psychometry in the afternoon was good. Our newspaper war has finished. Mr. Swindlehurst has given the Rev. Peacock a lesson which he will not forget for some time. When pressed for proof of his assertion that Spiritualists was guilty of crimes and indecencies, he has slunk off, in fact Mr. Swindlehurst has beaten him on every point.

**WAKEFIELD.** Baker's Yard.—Mr. Brook gave splendid addresses to good audiences on "Land of Spirit" and "All the world a stage, men and women only players," good psychometry, all recognised. 7: Mrs. Brook, of Dewsbury, gave a good address, clairvoyance all recognised. Saturday, Nov. 17, Annual tea, at 4-30, and meeting at 7 p.m. Mr. Foulds chairman, Mr. and Mrs. Hargreaves, Mrs. Roberts, Mr. Foote, Mr. Pawson and others are expected; tickets, adults 6d, children 3d. Sunday, 18, second anniversary services; speaker, Mr. Foote, Mr. and Mrs. Hargreaves, chairman Mr. Foulds, tea provided at a moderate charge, friends please help make this a success.

**WAKEFIELD.** Barstow Square.—To-day proved a grand red letter day for our society. Afternoon, Madame Henry named two babies and took for her address "Train up a child in the way it should go," and in the evening "Death a delusion." Both subjects were very ably and intellectually dealt with at considerable length, to the evident satisfaction of crowded audiences. Clairvoyance may be described as "unique."—E. M.

**WALSALL.** Central Hall.—Mr. B. Plant dealt with "If God is a spirit, what is man?" in an interesting manner; good clairvoyance. Two strangers received tests that they will ever remember; the mother of one, who passed away in India some years ago, was accurately described. Evening subject, "The new salvation" was very good; clairvoyance mostly recognised; a good audience at night.

**WISBECH.** Public Hall.—We were pleased to see Mr. Ward again upon our platform after his illness. He gave a very instructive address upon a subject from the audience, "I am poor and needy, yet the Lord careth for me."

**WEST VALE.**—Mrs. Midgley, local medium, spoke earnestly on "The future life," and urged all to carefully build their house here. A members' meeting received report of delegates from Yorkshire Union. Satisfaction was expressed with the improvement, also in the better staff of workers. It was suggested we should make acquaintance with some of the pioneers, Mr. Johnson, Mr. Swindlehurst, and others, but the meeting was informed that their terms were too high. Hopes were expressed that it would not be true; the byways require help as well as the gilded halls. Wednesday, Nov. 22, a tea will be given by Mrs. Bailey at her house at Siddall. Friends please note.—A. S., sec.

**RECEIVED LATE.**—Jagger Green. Sowood Reading Room crowded. Mr. G. H. Beeley spoke on Biblical subject from the audience, and gave impromptu poems. Leeds Progressive Hall. Mr. Crossley's guides spoke well on "Oh think of the time over there" and "What is life?" successful clairvoyance.

## PROSPECTIVE ARRANGEMENTS.

**GLASGOW.**—Soiree, Thursday, Nov. 22. A musical evening, 28th Nov., Mrs. Stevens will kindly give recitations.

**HALIFAX.**—Monday, Nov. 26, the Lyceum will give a grand Service of Song, entitled "Lilian Pearl," reader Miss Minnie Briggs, in aid of the new church fund.—F. A. M.

**HANLEY.**—Nov. 18, "The Two Isms," "Which Two?" Come and hear Mr. J. M. Byles at 6-30, at Grove House, Birches Head. Admission free.—Secretary, Mr. Judd, 34, Jervis-street, Hanley.

**MR. FARNSWORTH** is booking dates for 1894-5. Address 22, Mentor-street, Longsight, Manchester.

**MRS. SHULVER'S** present address is 7, Park-street, Barkerend-road, Bradford, Yorks.

**MR. T. HODGSON**, of Greengates, near Leeds, is now booking dates for 1895.

**NEWCASTLE-ON-Tyne.** Nov. 18, seance at 6-30; 25, at 10-45 and 6-30, Mr. J. J. Morse, of London.

**NOTE CHANGE OF ADDRESS.**—Mr. Victor Wildes, 187, Trinity-road, Aston, Birmingham.

**NOTICE OF REMOVAL.**—Burnley-lane Spiritualist Society, Elm-street (late Robinson-street). Opening Services Nov. 18, 1894, two addresses will be delivered by Mr. James Swindlehurst, of Preston, subject, afternoon 2-30, "Notice to quit"; evening 6, "Wanted a new heaven and a new earth," collections during the day. Saturday, Nov. 17, a public tea at 4-30, and meeting, short addresses by local mediums, interspersed by songs, recitations, etc. Tickets, adults 9d., children 6d., meeting only 3d.; entrance in Clegg-street.

**LIVERPOOL, DAULBY HALL.**—Nov. 18, Mr. E. W. Wallis, at 3, "The means, methods and meaning of spirit communion," at 6-30, "Post-mortem progress."

**ROCHDALE.** Baillie Street.—Mr. L. Thompson thanks his correspondents for their courtesy. In future all correspondence to be addressed to Mr. A. Tillison, 1, Parker's Houses, George-street.

**ROYTON AND SHAW.**—A few friends are going to hold public meetings, afternoon and evening, in the Co-operative Hall, Beal-lane, Shaw, on Sunday, Nov. 18, 25, and Dec. 2, 1894; speaker on the 18th, Mrs. J. A. Stansfield, of Shaw; 25, Mr. G. E. Birch; Dec. 2, Mrs. Stansfield. We hope friends in the district will help us to gain a foothold in Shaw. Collection on entrance to meet expenses and help form a society.—David H. Greaves, 204, Middleton-road, Royton. Tea provided, moderate price, at Messrs. Holt and Rothwell's Restaurant, 7, Milnrow-road, Shaw.

**WINDHILL LOCAL BOARD OFFICE LYCEUM.**—A married woman's meat tea at 4-30, and entertainment, Nov. 17. Price 8d.; all welcome.

**YORKSHIRE UNION.**—Meetings at Queensbury, near Halifax and Bradford, on Sunday and Monday, Nov. 18 and 19, in the Hall of Freedom, at 2-30 and 6 p.m. on Sunday, and at 7-30 on Monday. The speakers will be Messrs. J. Smith, J. Foulds, J. Parker, and F. Colbeck, of Bradford; and Messrs. J. Pawson and W. Stansfield, of Batley. The President of the Union, Mr. J. Whitehead, of Bradford, president. Collections on behalf of expenses. Tea provided on Sunday at 4-15 for 6d. At the close of the evening meetings every assistance will be given to local sympathisers in the effort to found a society at Queensbury. Trains leave Bradford on Sunday at 1-20 and Monday at 6-13 and 6-35.—W. Stansfield, hon. sec.

## MISS MARRYAT'S TOUR.

**WALSALL.** Central Hall, Bradford Street.—Monday, Nov. 19, at 8 p.m., "The Spirit World," chairman, Howard D. Clark, Esq., J.P.

**NORTHAMPTON.**—Temperance Hall, Newland, on Nov. 20. Mr. Sam S. Campion (editor of *Northampton Mercury* and *Daily Reporter*) will take the chair at 8 o'clock.—A. Ward, sec.

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Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st, Burnley.

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## NEXT SUNDAY'S PLATFORM

Societies marked thus \* are affiliated with the National Federation.

**Accrington**—26, China-street Lyceum, 10:30; 2:30, 6, Mrs. Hyde.  
**Tabernacle**, Whalley-road, at 2:30 and 6:15. Monday 7:30, Wednesday at 7:30. Thursday 7:30, members.  
**Temple**, St. James-street, 2:30 and 6, Mrs. Hulme, and on Monday. Tuesday, at 7:30. Wednesday, 7:30, Members' Circle.  
**\*Armley (near Leeds)**—Theaker-lane, Lyceum, 10; 2:30, 6:30, Mrs. France.  
**Ashington**—Memorial Hall, 5.  
**\*Ashton**—Church-st. (off Warrington-st.), 2:30, 6:30, Mr. Rooke. Public Circle, Tuesday, 7:30.  
**\*Attercliffe**—Vestry Hall, Board Room, at 3 and 6:30, Mr. J. Armitage. Anniversary. Wednesday.  
**Bacup**—Princess-st. off Banside-lane, Lyceum, at 10; 2:30, 6:30, Mrs. Dixon.  
**Barnoldswick**—Spiritual Hall, Lyceum, 10; 2:30, 6.  
**\*Barrow-in-Furness**—82, Dalkeith-st., 11, 6:30.  
**\*Batley Carr**—Town-st., Lyceum, at 10 and 2:30; 6, Mrs. W. Stanfield.  
**\*Batley**—Wellington-street, Lyceum, at 10 and 1:45, 2:30, 6, Mrs. Wade.  
**Belper**—Jubilee Hall, Lyceum, 10, 2; 10:30 and 6:30, Mr. Rowling. Wednesday, 7:30.  
**\*Birmingham**—Smethwick: 107 and 108, Cape Hill, opposite Windmill Lane. Lyceum at 3, 11, and 6:30.  
Masonic Hall, Union, 11 and 6:30.  
**Bishop Auckland**—Temperance Hall, Gurney Villa, at 2 and 6.  
**\*Blackburn**—Old Grammar School Freckleton-st. 9-15 Lyceum; 11, Circle; 2:30, 6:30, Mr. J. B. Tetlow.  
15, New Market-st., W., Northgate, Lyceum, 9:30; Circle 11; 2:30, 6:30, Mr. G. Kenyon. Monday, Members only. Wednesday, 7:45, Circle.  
**\*Blackpool**—Liberal Club, Church st., 9:30 Lyceum, at 10:30, Public Circle, 2:30, 6:30, Mr. Mayoh. Alpine Hall, Victoria-street, 10:30, Public Circle; at 2:30 and 6:30, Mr. J. Pilkington. Monday, 7:30.  
**\*Bolton**—Bradford-street, Lyceum, 9:30; 2:30, 6:30, Mr. Willis.  
**Bradford**—Bowling: Harker-street, 11, 2:30, and 6, Mrs. Bennison. Monday, 2:30. Wednesday, 8. Horton, 15, Quaker-lane, 2:30 6:30. Monday, 8, Circle. Jessie-street Mission (off Manchester-road), Circle at 11, 2:30 and 6:30 Services. Tues, 7:45, Circle.  
**\*Little Horton-lane**, 1, Spicer-street, 2:30, 6, Mrs. Berry. Monday, 7:45.  
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2:30 and 6:30. Monday, Wed., 7:45.  
**\*Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2:30, 6, Mr. J. Parker.  
421, Manchester-road Mission Room, 11, Circle; 2:30, 6, Miss Harrison. Tues. 8.  
**\*Otley-road**, Lyceum, at 10:30; at 2:30 and 6, Mrs. Bennison. Tuesday, 7:45.  
St. James' Church, Lower Ernest-st., 2:30, 6:30, Mr. J. P. Todd, Wednesdays at 7:45.  
Walton-street, Hall-lane, 2:30, 6, Miss Hunter. Monday, 7:30.  
West Bowling—Boynonton-st., at 10, Lyceum, 2:30, 6, Mrs. Streton. Mon., 8. Thurs., 8, Circle.  
**\*Brighouse**—Martin-st., Lyceum, at 10; 2:30, 6, Mr. G. Galley.  
**Bristol**—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.  
**\*Burnley**—Hammerton-street, Lyceum at 9:30; 2:30, 6, Mrs. Lamb.  
145, Oxford-road. Wednesday's at 8, Prompt Reception Seances.  
**\*Elm-st.**, Lyceum, 9:30; 2:30, 6, Mr. J. Swindhurst, 102, Padgham-rd., at 2:30 and 6. Open every evening, 7:30. Wednesday, Members only.  
**\*Guy-street**, Gannow Top, Lyceum, 10; 2:30, 6, Mr. B. Plant. Monday, 7:30, Mrs. Best. Wednesday, 7:30, Public Circle.  
Hull-street, Lyceum, 10, 2:30 and 6, Mrs. Marshall. Wed., 7:30.  
**\*Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2:30, 6, Mrs. Best. Wednesday, Mrs. Hyde.  
**\*Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2:45; 6:30.  
Cleckheaton—Walker-street, Northgate, Lyceum, 10; at 2:30 and 6, Mr. F. Colbeck. Monday, 7:45, Public Circle.  
**\*Colne**—Cloth Hall, Lyceum, 10; 2:30 and 6:30, Mrs. Stair.  
**\*Darwen**—Church Bank-st., Lyceum, 9:30 and 1:45. Circle, 11, 3, 6:30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.  
Dewsbury—Bond-street, Lyceum, 10:45; 3 and 6, Mrs. Crossley. Thursday, 7:30.  
Elland—Lyceum at 10:30; at 2:30 and 6, Mr. Collins.  
Farsley—Beckbottom, 2:30, and 6.  
**\*Felling**—Hall of Progress, Charlton Row, 2:30 and 6, Mr. J. Clare.  
**\*Foleshill**—Edgwick, 10:45 and 6:30. Wednesday, 8, Circle.  
Gateshead—1, Team Valley Terrace, 11 and 6:30. 79, Taylor-terrace, 6:30. Wednesdays, 8.  
47, Kingsboro-terrace, at 6:30, Mr. J. Huggins. Thursday, 7:30.  
**\*Glasgow**—4, Carlton-place, 11:30, 6:30.  
**Halifax**—Winding-road, at 2:30 and 6, Mrs. Gregg, and on Monday.  
Hanley—Grove House, Birches Head, at 3 and 6:30, Mr. L. M. Byles.  
Heckmondwike—Thomas-street, at 10, Lyceum; 2:30, 6, Mr. J. Brook. Thursday, 7:30.  
**\*Heywood**—Temple, William-st., Lyceum, 10; 2:30, 6, Tuesday, 7:30.  
High Shields—1, South Eldon-street, Lyceum, 2:30; 11 and 6.  
**\*Hollinwood**—Factory Fold, 2:30; 6:30, Mr. Lomax.  
**\*Huddersfield**—Brook-street, Lyceum; 2:30 and 6:30, Mr. Newton.  
Institute, 34, Station-street, at 2:30 and 6:30, Messrs. Goulds and Williamson.  
**\*Hull**—St. George's Hall, Story-st., No. 4 Room, 2:30 and 6:30, Mrs. Menmuir. Wednesday, 8, Public Circle. Thursday, 8, Members Developing Circle, both at No. 8 Room, Friendly Societies' Hall.  
Hunslet (Leeds)—Institute, 2:30 and 6, Mrs. Beanland. Monday and Tuesday, 7:30, Circle. Sat. Public Circle, at 8.

\***Hyde**—Mount-street, Travis-street, at 2:30 and 6:30, Mrs. E. H. Britten. Tuesday. Wednesday, 21, Mr. J. J. Morse.  
**Idle**—2, Back Lane, Lyceum, 2, 6.  
**Jagger Green**—2:30 and 6.  
**Keighley**—Lyceum, East Parade, at 2:30 and 6, Miss Webster.  
**\*Eastwood**—Temple, 2:30, 6, Mr. and Mrs. Marshall. Monday, at 7:30.  
**\*Lancaster**—Athenaeum, St. Leonard's Gates, Lyceum, 10:30; 2:30, 6:30, Mrs. Groom.  
**Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10:30; at 2:30 and 6, Miss Walton. Monday, 7:30, Mrs. Webster.  
**\*Psychological Hall**, 2:30 and 6:30, Mr. Boocock. Monday, 7:30.  
**Leicester**—Liberal Club, Town Hall Sq. 10:45, 6:30, Mr. J. Chaplin. Thursday, at 8, Public Circle. Millstone Hill Lane, Lyceum, 2:30; 10:30, 6:30. Cratton-street, at 6:30, Mr. Clark. Thursday, at 8, Circle. All welcome.  
**Leigh**—Newton-street, Lyceum, 10:30; 2:30, 6:15.  
**Liverpool**—Daulby Hall, Lyceum, 2:30; 11; 6:30, Mr. E. W. Wallis.  
**Liversedge**—Bethel Lodge. Tuesday and Saturday, at 7:30.  
Carr-street, Little Town Lyceum, at 10; 2:30 and 6, Mrs. Levitt.  
**London**—Camberwell Road, 102, 7:30. Wednesdays, 7, Free Healing; 8, Developing.  
**Camberwell Gate**—53, Grosvenor Terrace, at 7, Clairvoyant Seance. Tuesday, 8, Public Seance. Monday and Thursday, Developing Circles, 8.  
**Camberwell New Road**—Surrey Masonic Hall, at 6:30. Temperance Branch Anniversary. Social Soiree on Monday, at Winchester Hall, at 8. (See Prospects.)  
**Clapham**—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.  
**Clapham Junction**—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thursdays at 7.  
113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7:30; Saturdays, 6d.  
**Forest Hill**—23, Devonshire-road, at 7, Mr. Rodgers. Thursday, at 8, Open Circle.  
**Kentish Town**—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.  
245, Kentish Town Road.—Mr. Warren's, at 7, Mr. J. T. Dales. "The Sun and Planetary Influences on Character." Thursdays, 8, Mrs. Mason.  
**Leytonstone**—13, Woodsland-road, Park Grove-road, developing circle, Monday and Friday at 8.  
**\*Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8:30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.  
**Marylebone**—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. Thomas Shorter, "Spiritual Religion."  
**Marylebone**—113, Lisson Grove.  
**Mile End**—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Butcher.  
**Notting Hill**—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8.  
**Paddington**—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Mr. Goddard. Sat., 7, Provident Society; 8, Social Gathering.  
**Peckham**—Chepwall Hall, at 6:30. Tuesday, at 8:30, Circle and Magnetic Healing.  
**Peckham Road**—1, Grummant-road, at 11, healing; 7:30 seance. Tuesdays and Thursdays, at 8, Developing Circle.  
**Shepherd's Bush**—14, Orchard-road, Lyceum, at 3, 7, Mr. H. Towns. Tuesday, 8, Mrs. Mason, Seance. Investigators welcome. Sat., Circle.  
**Stepney**—Mrs. Ayers', 45, Jubilee-st., 7, Tues., 8.  
**Stockwell**—4, Sidney-rd., Tues., 6:30, Free Healing.  
**\*Stratford**—Workman's Hall, West Ham Lane, E., at 7, Dr. Reynolds. Friday, 7:30, Mr. Savage, for inquirers.  
**Longton**—Post Office Buildings, King-st, 2:30, 6:30. Monday, 7:45.  
174, Uttoxeter-road, Monday, 8, Seance.  
**\*Macclesfield**—Cumberland-st., Lyceum, 10:30; 3 and 6:30.  
361, Park Lane, at 2:30 and 6:30.  
**\*Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2:45, 6:30, Mr. W. Johnson. 8:30, Members' Circle. Wednesday, 8, Public Circle.  
Harpurhey: Collyhurst-road, Lyceum, 10; 2:45, 6:30, Mr. Gibson. Thursday, Public Circle. Nov. 22, Mr. B. Plant.  
**Openshaw**: Granville Hall (Liberal Club) George street, at 10:30 and 6:30, Mrs. L. Griffin.  
**Openshaw**: Late Salvation Hall, Grey Mare Lane, 2:30, 6:30, Mr. G. Adams. Friends invited. Thurs., at 8, Public Circle.  
West Gorton: 2, Peter-st., Clowes-st., Lyceum, 2:30; 6:30, Public Circle. Monday, 8, Private Circle. Wednesday 8, Public Circle.  
Hulme: Corner of Junction-st., Lyceum, 10:30; 6:30, Public Circle. Monday, 8, Mr. Rook. Thursday, 8, Mr. Lamb's Public Circle.  
**\*Pendleton Cobden-st.**, Lyceum, 10:30, 1:30; 2:45, 6:30, Miss J. Bailey.  
Patricroft: New Lane, Winton, at 2:30 and 6:30, Mr. J. Kay. Monday, Wednesday, at 8, Public Circle, Miss Smith.  
**\*Salford**: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6:30. Wednesday, at 8. Doors closed at 8:15 sharp.  
**\*Middlesbrough**—Hall, Newport-rd., 2:30, 6:30. Granville Rooms, 10:30, 6:30.  
**\*Millom**—Lyceum 10 and 2; Platform 6; Public Circle 7:30. Wednesday, 7.  
**Morley**—Church-st., Lyceum, at 10, 2; 2:30 and 6, Mr. J. Smithson.  
**\*Nelson**—Bradley Fold, 2:30, 6, Mr. Walsh. Ann-street, 2:30 and 6, Mr. John Singleton.  
**\*Newcastle-on-Tyne**—20, Nelson-street, Lyceum, 2:30; 6:30, Seance.  
Heaton and Byker, at 6.  
**Newport (Mon.)**—Institute, 85, William-st., 11, 6:30.  
**Normanton**—Queen-st., 2:30 and 6, Mrs. Mercer.  
**North Shields**—6, Camden-st., 6:15.  
**Northampton**—Oddfellows' Hall, Newland, 2:30, 6:30. Local friends.  
**\*Nottingham**—Lower Central Hall, Shakespeare-st., 2:30, Lyceum; 10:45, 6:30, Mrs. Barnes.

\*Masonic Lecture Hall, 10:45 and 6:30, Mr. J. J. Morse.  
\***Oldham**—Temple, Bridge-street, Union-st., 3, 6:30, Mrs. Wallis. Tuesday, 7:30, Public Circle.  
\***Hall**, Bartlam Place, Lyceum, 10, 2; 2:30, 6:30. Thursday, 7:15, Public Circle.  
**Ossett**—Queen's-st., 2:30, 6. Mr. Hilton.  
**Parkgate**—Band Room, Albert-road, at 6, Mr. S. Featherstone.  
**Plymouth**—8, The Octagon, 01, 6:30, Wednesdays 8.  
\***Preston**—Lawson-street, Walker-street, 2:30, 6:30. Thursday, 7:30, Circle.  
\***Rawtenstall**—Lyceum, at 10:30 at 2:30 and 6, Mr. George Smith.  
**Rochdale**—Regent Hall, Lyceum, 9:45; 2:30 and 6, Tuesday, 7:45, Circle.  
**Water Street**, 3, 6:30. Tuesday, 8, Penn-street, Lyceum, 10; at 2:30, 6, Mrs. Stansfield. Wednesday, 7:30, Circle.  
**Temple**, 13a, Bailie-street, at 2:30, Mr. H. Crossley. 6. Wednesday, 7:30, Circles.  
\***Royton**—Lyceum, at 10; 2:45 and 6, Madam Henry. Wednesday, 7:30, Public Circle. Door Closed 8.  
**Shaw**—Co-operative Hall, Beal Lane, at 2:30 and 6, Mrs. J. A. Stansfield.  
\***Sheffield**—Hollis Hall, Bridge-st., 3 and 7. Thursday, at 8, Circle.  
Cocoa House, 175, Pond-street, 7.  
**Shipley**—Westgate, 2:30, 6, Mr. C. Firth.  
\***Slaithwaite**—Laith Lane, 2:30, 6, Mrs. Craven.  
**South Shields**—16, Cambridge-street, at 6, Mr. J. T. McKellar. Tuesday, 7:30.  
\***Sowerby Bridge**—Hollins Lane, Lyceum, 10:30, 2:15; 2:30, 6, Mr. Manning.  
**Spennymoor**—Central Hall, 2:30, 6. Thursday, 7:30.  
**Stalybridge**—Grand Theatre, at 2:30 and 6:30, Mrs. Robinson. Tuesday, Madam Henry.  
**Stockport**—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2:30 and 6:30, Mrs. Rennie. Thursday, at 7:30, Private Circle.  
**Sunderland**—Centre House, High-street, W., 2:30, Lyceum; 6:30.  
Monkwearmouth—Miners' Hall, Roker Avenue, 6:30, Mr. Jos. Wilkinson.  
**Todmorden**—Sobriety Hall, 2:30 and 6:30, Mr. Lever. Monday, 7:30. Wednesday, 7:30, Public Circle.  
**Tunstall**—13, Rathbone-st., 6:30.  
**Wakefield**—Baker's Yark, Kirkgate, at 2:30 and 6, Anniversary, Mr. Foote and Mrs. Hargreaves. Wednesday, 7:30, Public Circle.  
1, Barstow-square, Westgate, at 2:30 and 6, Mrs. Wrighton. Wednesday, 7:30.  
\***Walsall**—Central Hall, Lyceum, at 10, and 2:30; 11, 6:30, Mr. G. Featherstone.  
**West Pelton**—Co-operative Hall, Lyceum, at 10:30; 2 and 5:30, Mr. J. Livingstone.  
\***West Vale**—Green Lane, 2:30, 6, Mr. John Gee.  
Whitworth—Market-st., 2:30, 6, Mrs. Warwick.  
Wisbech—Lecture Room, Public Hall, 6:45, Mr. Ward.  
Woodhouse—Talbot Building, Station-road, 6:30.  
Windhill—Local Board Office, Cragg-road, Lyceum, 10:15; 2:30 and 6, Mrs. Bentley.  
Yeadon—Town Side, Lyceum, at 9:30; Mrs. Hunt. Thursday, 7:30, Public Circle.

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